Favors of the Gracious God

An English Translation of:
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Being a pathbreaking thesis that:

Arabic is the Mother of All the Languages

(*Ummul Al'sinah*)

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Characteristics of the Holy Qur’an

The Holy Qur’an is such a brilliant ruby and a radiant sun that the rays of its truth and the effulgence which exhibits its Divine origin are being manifested not only from one or two facets, but from thousands of them. The more the opponents of Islam strive to extinguish this Divine light, the stronger becomes its manifestation, and the more its beauty and charm attract the heart of everyone who possesses insight. Even in this age of darkness– when the Christian missionaries and the Aryas have spared no effort to try to defame it and to treat it with contempt and, on account of their being destitute of vision, they have directed their onslaughts against this light in every form that any extremely ignorant and excessively prejudiced person can make use of– this eternal light has itself furnished every kind of proof of its being from God. One of its grand characteristics is that whereas it sets out its claims about its guidance and its excellent qualities, it then *itself* furnishes the proof of those claims. This grand characteristic is not found in any other book. Out of the reasons and proofs that it has set out in support of its Divine origin and its high-ranking superiority, one great proof is such that for its detailed exposition I have compiled this book. It stems from the pure

spring of the ‘Mother of Languages’, whose water shimmers like the stars, slakes everyone who is thirsty for perceptive-knowledge by supplying the water of certainty, and cleanses such people from the dirt of doubt and suspicion. No previous book has presented this particular proof in support of its truth. If the Vedas or any other book has provided such proof, then it is incumbent upon the followers of such a book to present, at the outset of their contention, the reference of the relevant text of that book. The essence and purpose of this evidentiary proof is that a comparative examination of different languages makes it evident that all languages are related to one another. And a further, in-depth, enquiry proves that the mother of all these kindred languages is Arabic, from which all these languages have emerged. And then on the basis of a complete and comprehensive research– i.e. once one becomes aware of the extraordinary excellences of the Arabic language– one has to concede that this language is not only the mother of all the languages but, further, it is the Divine language which the first-ever man was taught, through revelation, by the special design of God Almighty, and that it was not invented by any human-being.

Then, the conclusion drawn on the basis of the argument that among all the languages only Arabic is the revealed language, is that Arabic alone is suited for the complete and perfect Divine revelation, because it is necessary that the Divine Book that has been revealed for the guidance of the whole mankind should be expressed in a revealed language which should be the mother of all languages so that it should have a natural affinity with every language and the speakers of every language, and that being revealed it should possess the blessings with which everything that proceeds from the blessed hands of God Almighty is invested. But as the other languages were also not deliberately framed by mankind and have all emerged under Divine direction from this holy language – and though these have been corrupted but are all the progeny of this language– it was not inappropriate that, for specific nations, guidance should have also been revealed in those languages. Yet it was necessary that the highest and most perfect Book should be revealed in Arabic because Arabic is the mother of all languages and is the true revealed language: having issued from the mouth of God Almighty.

As this line of argument is presented only by

the Holy Qur'an and it alone makes the claim [to be literally from God], and no other Arabic book makes this claim, we are compelled to acknowledge that the Holy Qur'an clearly proceeded from God and it is a guardian over other books; otherwise the other books will be determined to be apocryphal.[1] Therefore, I have compiled this book so that with God's help I may establish the mutual relationship of all languages, and may subsequently articulate the proofs of Arabic being the mother of all languages and the true revealed language; and then, on the basis of this speciality of Arabic language that it alone is the perfect, pure and revealed language, I should furnish the definitive and certain proof of the final conclusion that among all revealed books the Holy Qur'an alone is of

[1] [*Translator's note begins*]: The chain of argument runs like this: Arabic is the only language that is truly Divinely revealed; all other languages stemmed from Arabic and, over time, experienced some transformation; therefore the scriptures that are in any non-Arabic language can have a valid claim to being Divinely inspired, to any degree, only if the claim of Arabic being the 'mother of all languages' is proven and accepted. Otherwise doubt is cast on the authenticity of such scriptures (in non-Arabic languages) having any Divine connection. Hence the significance of proving that Arabic is the "mother of all languages", and acceptance of this by all. [*Translator's note ends*].

the highest order, most exalted, most complete, most perfect and *Khatam-ul-Kutub*[2], and that it alone is the Mother of Books as Arabic is the mother of languages**.** In this research process we would have to pass through three stages:

First stage: Proof that all languages are interrelated.

Second stage: Proof that Arabic is the mother of all languages.

Third stage: Proof that on account of its extraordinary qualities Arabic is a revealed language.

But since my opponents know very well that if, on the basis of this research, the conclusive decree will be in favour of Arabic language then one would have to concede not only that the Holy Qur'an is of Divine origin but one would also have to admit that the book which has been revealed in the real, perfect, and Divinely revealed-language that is the Holy Qur'an alone – and all other languages are derivatives from it – therefore it

[2] [Translator's note begins]: The expression *Khatam-ul-Kutub* conveys the sense that this is not only 'the ultimate book' on the time-scale of human history but also, even more importantly, it is so in terms of the peerless excellences of all its contents. [Translator's note ends].

is inevitable that, due to the unveiling of this specific truth, a mournful public outcry may result among all these nations, particularly among the Aryas– whose false sense of pride has it that their own language, Sanskrit, is the language of the *Permeshwar*, and it alone is perfect, revealed, and the 'mother of all languages' – although they have never presented even a single *shruti*[3] which may confirm that the Vedas have even made such a claim.

Let it also be remembered that, earlier on, some abusive and ignorant Aryas have already hurled much invective towards Islam, and despite their acute degree of ignorance and their lack of knowledge, they continue to interfere in debates on religious topics. And, in the context of their unprincipled favouring of the Vedas, some mischievous, shameless, and ignoble-natured persons have indulged in many instances of irreverence against the Holy Qur'an – the pure word of God the Exalted; and they gave expression to whatever vile views had been stored inside them, and in so doing they misled the ignorant to look upon them as if they were great scholars of the Vedas and very knowledgeable persons. And it was as if they

[3] *Shruti* refers to the canon of Hindu texts. [Translator]

had found many points of superiority within the Vedas, and that was why they had a leaning towards the Vedas. But, now this book represents a scholarly research in regard to which no ignorant person, of any religious faith whatsoever, has any opportunity to interfere; because one must possess knowledge before one can make any comment in this context: extraneous and irrelevant comments have no place in this matter. This structured sequence of research is so perfect that whereas its roots are in the earth, its branches reach the heaven, i.e. one who scales the height of this tree eventually grasps the fruit of spiritual truth. And, as is quite evident, although the branches receive their strength [through sustenance] from the roots, but the fruits that are eaten grow upon branches, not upon roots. Likewise, the real result of the entirety of factual occurrences becomes evident on the branches of this field of knowledge; and those who engage in a judicious debate over its actualities, and securely retain the proven facts in their minds, they are able to very clearly see these fruits with which the branches are laden.

Let it be known that to reach this perceptive-knowledge that the Holy Qur’an originated with Allah the Exalted, and it is the Mother of

all Divine Books, only three issues need to be expounded, which I have just enumerated. There is no doubt that whoever fully comprehends these three points, the shades of ignorance will be taken off of his eyes and whatever conclusion would emerge on the basis of actual facts, he will have to accept it.

The first issue among the aforesaid three issues, i.e., the *interrelation of languages* has been established so clearly in this book that no further, independent, research in this respect is imaginable. This is so because in order to prove interrelationship it suffices to show just one word of interrelation, whereas I have demonstrated in this book thousands of interrelated words, and have established with great clarity that Arabic has interrelationship with each and every language.

The second issue to be expounded is that, out of interrelated languages, *Arabic alone is the mother of languages*, the proof of which has been set out in detail, and I have established that one of the special qualities of Arabic is that it inherently possesses a system of nature and displays the beauty of Divine creativity in the same way as it is found in multifarious other kinds of creation by God Almighty in the world. I have also established

that all other languages present a distorted outline of the Arabic language. To the degree to which this blessed language has retained its true form in those languages, to that extent that portion of those languages scintillates like a ruby and captivates the hearts by its charming beauty. But to the degree to which a language has been corrupted, to that extent its delicate beauty and attractive form have been compromised. It is quite evident in case of everything that has originated from the hand of God that it certainly possesses extraordinary attributes up until it retains its original form, and man is unable to replicate it. But as soon as it degenerates from its original condition, its shape and beauty are instantly compromised. Notice, how a tree while it is in its original condition appears to be beautiful and lovely, and how on account of its pleasant greenery, its comforting shade, and it flowers and its fruits it seems to announce loud and clear, so to speak, that man is not able to replicate me. But when that tree's condition degenerates or it dries up then, immediately, all of its associated features are compromised: neither its erstwhile colours and lustre of life remain anymore, nor that pleasant verdure is seen, nor can one hope for its future growth and its production of fruits. Or, for instance, when a

human-being is alive and youthful, how his face shines and how smoothly all his faculties operate, and how he is clad in a sumptuous attire. But when his life becomes extinct, neither the beauty of his eyes survives nor does that handsome face, or his ability to hear, see, comprehend, recognise, speak, saunter, and walk is seen anymore; all of this instantly depart him. It is the same difference that is found in Arabic language *vis-à-vis* other languages.

The Arabic language functions like an astute person of refined taste who can express his purpose in a variety of ways. For instance, a very clever and shrewd person can sometimes accomplish a task with the movement of a brow or nose, or a gesture of a hand which normally requires verbal expression to achieve; that is to say, he is able to convey his meaning through subtle hints. This is also a method employed by Arabic. Sometimes by the use of the *definite article* (*al*) it conveys a meaning that would need several words in other languages. Similarly, sometimes it uses *tanween*[4] [or, nunation] to convey meaning

[4] *Tanween* is an "*n*" sound added to the end of the word in certain cases; usually it functions and connotes just like the indefinite article "a" and "an" does in English. It is usually translated as "nunation" i.e. making an "n" sound. [Translator]

which other languages cannot fully accomplish even by using long sentences. Likewise, *vowel points*[5] such as '*kas-rah'*, '*fat-ha'* and '*dham-mah'* sometimes function like full words such that it is not possible for any other language to match this performance without using some extraneous sentences. Some of its words despite their shortness have surprisingly elaborate meaning; for instance, *'araztu* means 'I have visited Mecca and Medina and all their surrounding rural areas', and *tahfaltu* means 'I am accustomed to eating bread made of millet (*cheena*) cereal and have vowed to not eat any other kind'. And *jathama* means 'half the night is over'; and *hae`al* means 'Come, observe prayer; it is prayer-time.'Likewise, there are many such words that although each one of those is only a single letter but its meaning consist of two or three words. For example:

Ie	***'Ae***	***Le***	***Qe***	***Fe***
Promise**!**	Remember!	Get closer	Keep an eye on it	Be faithful

[5] *Vowel points* or diacritics (or *harakaat*) in Arabic include '*dhamma'*, '*kasrah'* and '*fat'ha'* etc. which serve as phonetic aids for correct pronunciation of Arabic words. [Translator]

Shey	***Raa***	***Daal***	***Ha***	***Khe***
Make imprints on your cloth	Flare up, and light up! ……	Shed blood!	Erupt! Get weak.	Neither walk slow, nor hurry up; rather walk at an average
		Ne Become sluggish!		

And among the wonderous qualities of Arabic, one that has come to light is that it contains within it the specialties of all the other, miscellaneous, languages. For instance in some languages, e.g. Chinese language has the property that all of its words belong to the same '*juz'* (i.e. part, component, or ingredient) and each and every *juz*, in its own place, possesses a permanent meaning. Thus, this characteristic, too, is found in some aspects of Arabic. It has been stated that the words of the original language of America are individually composed of several 'components', and those components taken by themselves have no meaning. Thus, this characteristic, too, is found in some aspects of Arabic. Then, in American language and in

Sanskrit, there are conjugations to convey the variation in meaning of words. So, such conjugations are also found in Arabic. The Chinese language does not have conjugations, but for conveying a new idea, or thought, it has a different word for that. So, this quality exists in Arabic as well, in case of certain words. Therefore, since as a result of pondering over it, and engaging in full deliberation and in-depth research it is found that in fact the Arabic language combines, and contains within itself, the scattered qualities of all the languages, then on this basis one has to perforce accept that all languages are indeed the branches, or offshoots, of Arabic language.

Some people raise the objection that if one language is acknowledged as the root and origin of all languages, it becomes difficult to accept that within only three or four thousand years languages, which had emerged from one root, became so diverse. The answer to this objection is that this objection is an instance of a fallacy which itself is based upon a fallacy. To begin with, it is not definitely established that the age of the world is only four or five thousand years and that heaven and earth had no existence before that. Instead, a profound research in

this matter informs us that this world has had human habitation for a very long time. Besides, distance in time or place is not the only cause of diversity in languages. A potent cause of this diversity is that due to any given region's nearness to the Equator, or its being distant from it, and also on account of a particular kind of impact of the stars, and some causes that are as yet unknown, each and every type of land contributes towards the nature of its inhabitants to inclining towards a specific functioning of their throats, voice-tone, and pronunciation. And the same impetus gradually leads them to a specific form of articulation. For this reason it is observed that the inhabitants of some areas are not capable of uttering the alphabet-sound '*za*', while others cannot manage to utter the alphabet-sound '*ra*'. Just as due to difference in country of origin among human-beings essentially entails a difference in their skin-complexions, their range of life-spans, their morals and manners, the incidence of their diseases, so also it is essential to have the difference among them in terms of linguistic articulation. Because, the afore-mentioned differences also impinge on the differences in languages. It is a deceptive thought to ask why did this linguistic difference develop only up to a certain degree

and then stayed there for thousands of years: why did it not continue any further? This is so because the difference developed only up to the degree that the influencing factors determined it to reach. How could this difference have proceeded any further? It is a statement similar to someone saying, 'Due to difference of locations, there arose a difference only in complexions, life-spans, disease incidence, and morals and manners. Why did it not happen that at a certain location, for every eye there may have developed ten eyes?' Thus how can we respond to such a capricious query except to state that the development of linguistic transformation did not proceed in an unprincipled manner; instead it was subject to the physical laws: so the degree of resulting difference was just as much as the relevant physical laws required it to be. In short, due to the influencing factors– both heavenly and earthly– whatever change takes place in the physical rhythm of man's transformation in terms of his constitution, morals, and thought-patterns, such change inevitably causes a further transformation in the pattern of verbal articulation, and naturally a change in speech takes effect e.g. if a word from a foreign language finds its way into a certain given language, they

deliberately introduce into it a significant transformation. Thus, it is quite a robust argument in this matter that with regard to their constitution– which is impressionable to the earthly as well as heavenly influencing factors– they are naturally dependent on this change. Further, the Christians and Jews have to necessarily accept this truth because, it is established on the basis of a clear and definitive verse of the Torah that, in be beginning, there was but a single language. Then God the Exalted caused linguistic diversity at Babylon. See Torah[6], Genesis, chapter 11. It is unanimously agreed upon that the town of Babylon existed in the same region where Karbala is now located. Thus, based on this, the crux of the statement of Torah is that Arabic is the mother of all the languages. The European as well as Islamic researchers are unanimous on this that Babylon had a populated strip that ran up to almost two-hundred miles, longitudinally; and in terms of its population it was equivalent to five times that of the city of London. It had wonderful and luxurious gardens in it and the Euphrates river flowed through it, and Babylon was located within Iraq which was a part of Arabia. And when it was ruined and

[6] Please refer to the Torah, Bereishit-Genesis, chapter 11 verse 1, *"And the whole earth was of one language and of one speech"* [Translator]

became desolate, its bricks were used to build and populate Basra, Kufa, Hillah, Baghdad, and Mada'in. And all these cities are located close to the perimeter of where Babylon existed. Thus, this research proves that Babylon was located in the land of Arabia. For instance, in a map of Arabia which has been recently published from Beirut, Babylon is shown to be a part of Iraq in Arabia.

In the original Hebrew version of the Torah there is a verse in the book of Genesis, verse 1, as follows:

way·hî kāl hā·'ā·reṣ śā·pāh 'e·ḥāt; ū·də·bā·rîm 'ă·ḥā·dîm. [7]

i.e. 'And the whole earth was of one lip and of speech uniform.' Let it be known that 'the whole earth' cannot mean only 'the land of Babylon', which is known as '*Sin'aar*' [or Shinar], because this verse is prior to that narrative, and is related to the narratives that have preceded it in Chapter 10. Thus, the quoted verse means that: All those nations who lived on earth had only one language– up until the time that a group of people from

[7] Transliterated verse of the Torah, Genesis (11:1) from Hebrew text into English. (Source:http://biblehub.com/interlinear/transliterated/genesis/11.htm) It means, *"And the whole earth was of one language and of one speech"* [Translator]

them had not yet reached Babylon. Subsequent to reaching Babylon, God the Exalted cause them to have diversity of languages. And the diversity of languages was brought about in this manner that the inhabitants of Babylon were dispatched to other countries (i.e. emigrate); just as the 8th verse of the same chapter narrates this:

way·yā·p̄eṣ Yah·weh ʾō·ṯām miš·šām ʿal-pə·nê kāl hā·ʾā·reṣ; way·yaḥ·də·lū liḇ·nōt hā·ʿîr.

i.e. from there, God scattered them around upon the whole earth. It is clear now that after being scattered out of Babylon, those people went to every other country. Thus, the expression "*kāl hā·ʾā·reṣ*", which is used in the earlier verse (11:1) to convey that the whole world had a single language, the same expression is now used in the 8th verse (11:8) to convey that the inhabitants of Babylon, after incurring the wrath of God, got scattered all over the whole world. Thus, by a comparative demonstration of these two verses and also by perusing the previous chapter, it is firmly established that the meaning of these verses is that, prior to the incident at Babylon, only one language existed in the world; and this is the agreed upon belief of the Jews and the Christians. And whoever has entertained doubt about it,

they have committed a blunder. This matter is enshrined in the definitive verses of the Torah which the People of the Book have unanimously adhered to; albeit one has to concede that whereas, according to Genesis chapter 11, the whole world had only one language then it would be an absurd idea if one were to think that all human-beings had emigrated from their respective habitations to settle down in Babylon. And there seems to be no apparent reason as to why they may have emigrated from their respective habitations. Rather, the real fact of the matter seems to be that since, after the Deluge of Noah, it was the intent of God the Exalted that the process of procreation may progress at a faster rate, that is why God of Absolute and Transcendent-Power had let them live in a state of good health and peaceful conditions. In consequence, they multiplied tremendously and were fruitful, and they experienced extraordinary progress and growth among them. Consequently, when the inhabitants of some countries found limited space and opportunities in their own respective countries, they started emigrating towards the land of Sin'aar – which was the land of Babylon– and built and populated this city. Eventually, the multitude of people who thronged there reached an unprecedented

level across time. Then they got scattered towards other habitable locations and caused diversity of linguistic expressions in the world.

Likely, some people may raise the objection that the affinity of Arabic– which has been proclaimed the mother of all languages – towards some languages is greater, and lesser in relation to some other languages. For instance, a little pondering over *Ibri*[8] language shows that, after discounting for a little bit of transformation in it, it is very much a kindred of Arabic; but Arabic does not have this degree of affinity with Sanskrit or European languages. The answer is that although *Ibri* and its other branches were actually born out of a bit of transformation of Arabic, and Sanskrit and all other languages of the world stemmed from transformations of a greater and far-reaching level; however, by deep and perfect deliberation upon this matter, and engaging the linguistic rules and principles, it becomes transparent that the

[8] *Ibri* here refers to the earlier name of the Hebrew language. The modern word "Hebrew" is derived from the word *Ibri* or "*Ivri*" (plural "*Ivrim*", which in English is Hebrews), one of several names for the Israelite people. [Translator]

sentences as well as the elemental-words[9] [*muf'ra'daat*] in these languages have been rendered into a variety of moulds and forms.

And among the special characteristics of Arabic, which are specific only to this language and which I will, God willing, explicate in their respective contexts – and which represent the conclusive proof of its being the mother of all languages, and a perfect and Divinely revealed language – there are five special characteristics that are noted as under:

First Distinctive Quality: Arabic has a perfect system of elemental constituents of words [*muf'ra'daat*] and these *mufradaat* are fully supportive of expressing human needs; all other lexicons lack such a perfect system.

Second Distinctive Quality: In Arabic, the attributive names of God, and of heavenly bodies, the botanical world, the animal kingdom, the world of inanimate solids, and human limbs, all of these comprise great wisdom as to why they are named the way they are. But other languages cannot compete

[9] The term *Muf'ra'daat* [plural of *mufrad*] refers to the starkly simple, micro level, word-forms which, in their uncompounded state, are the ultimate constituents of words. [Translator]

with Arabic in this respect.

Third Distinctive Quality: Arabic language also has a perfect system of ongoing word-generation which is based on, and conforms to, the elemental micro word-forms (*muf'ra'daat*). The ambit of this system places all verbs and nouns that are based on a common 'word-root' (*maad'dah*) into a wisdom-based sequential order and demonstrates their mutual relationships. This characteristic is not found in other languages to the same degree of perfection.

Fourth Distinctive Quality: Arabic idioms consist of just a few words but these have extensive meanings, i.e. Arabic conveys extensive connotations through the use of the definite article (*al*), different forms of *tanween*[10], and *taqdeem-o-taakheer*[11], for which purpose other languages have to resort to combining several phrases or sentences.

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[10] *Tanween* is translated as "nunation" i.e. making an "n" sound. [Translation]

[11] *Taqdeem-o-Taakheer* refers to grammatical 'transposition' i.e. to change the relative position, order, or sequence of words. *Taqdeem* is 'preposing' or shifting a word to an earlier position in a clause. *Taakheer* is 'postposing' or shifting a word to a later position in a clause. [Translator]

Fifth Distinctive Quality: Arabic language possesses such *muf'ra'daat* and idioms as furnish perfect resources for expressing the most exquisitely subtle of human thoughts and inner reflections.

Now since the onus is upon me to furnish proof of the system of *muf'ra'daat* in Arabic language to be so perfect that other books [in other languages] will be unable to compete; and that similarly I may also prove the other, four, distinctive qualities of Arabic; therefore it is essential for me to write about these issues in Arabic language. This is so because it is my responsibility to demonstrate all these distinctive qualities to the opponents and– if they declare any other language to be divinely revealed and the 'mother of languages' – then demand of them to demonstrate these distinctive qualities therein. Since this is an onerous undertaking, therefore in order to fully and unsparingly indict and silence any opponent, I deemed it fit to adopt an approach that may liquidate all such baseless objections which an opponent, after being rendered incapable of competition, can possibly raise by way of deceitful trickery. For instance, to evade accountability, an Arya person can say that the claim on behalf of Arabic to be unique in

terms of these five distinctive qualities is unsupported by evidence, because such a claim would have been considered genuine only if the claimant had been fully adept in Sanskrit. But now, as it is, since there is no such level of proficiency in Sanskrit, such a claim represents only a unilateral idea and it is possible upon research for such a unilateral idea to be proven wrong. Although I have already answered this futile thought, but my research is based on a group effort which includes, among others, people knowledgeable in Sanskrit. But now, for conclusively discharging the burden of proof to an undeniable degree, I am offering here such a method of resolving this matter which nobody can elude; i.e. if I am proven false in this claim that Arabic language uniquely possesses those five distinctive qualities which I written about in the foregoing, and if a Sanskrit scholar, or anyone else, can successfully prove that their language, too, equally shares with Arabic in these distinctive qualities, or is superior to it, then I make a definitive and decisive promise to immediately pay a sum of money of rupees 5,000, to such a person. And let it be remembered that this promise-to-pay on my part is not similar to the boastful advertisements of ordinary people: so let

nobody think that this is just a verbal ploy; who is going to actually pay up and who will receive it? Instead, I am making a firm public announcement that such an incumbent person may satisfy himself about it in every way he likes to; and if such a one would desire, this amount of money can be deposited with a government-owned bank or, if he so desires, it can be deposited with an Arya notable. If I fail to deposit this money in a manner requested by such a person or, if I fail to deposit it within one month after the publication of his request, and my receiving the request through registered mail sent by such a contender, then I will be undoubtedly determined to be a false pretender and braggart, and my entire initiative will fall from the level of credibility. But it will be essential for the person who would request making this deposit to also state in his request as to the time-limit within which he will complete his end of the task at hand. And, further, he should affirm that if he could not complete his task and could not demonstrably compete, then he will pay up– without making any excuses or resorting to any tricks– an amount of indemnity money, as determined by the judges (to this contest) or the court authority, which is equal to the estimated compensatory amount on account

of withholding this amount of commercial funds for a specific period.

Let this also be known that I have compiled this book after putting in the hard-work and effort for a month and a half: this work was started a few days into the month of April, 1895 A.D. and the month of May, 1895 A.D. was not over yet when it was completed. And during this project, it was never the case that a whole day was spent on this work; instead, only a third, or even a fourth, of any given day would typically be spent on this pursuit. Had full days been devoted to it, perhaps this task could have been completed within a period of a week to ten days. But now, for those who will write in reply to me, they do not have to undertake the same degree of strenuous hard-work which I had to do. This is so because it was essential for me to profoundly look into all languages and prove their relationship with Arabic. And subsequent to proving this linguistic relationship, it was essential to establish– on the basis of the uniquely distinctive and superior qualities and extraordinary capabilities of Arabic language– that it was the Divinely-revealed language and it was the mother of all languages. But it is not required of my competing opponents to undertake the

same degree of hard-work. Instead, it will be acceptable to me if they could only demonstrate the distinctive features of superiority of their own respective languages, compared to Arabic; and if they could prove the same distinctive qualities in their own respective languages as I have proven, in this book, for Arabic. And just as, by way of providing a sample, I have placed the *muf'ra'daat* of Arabic within the sequence of texts and proven that the system of *muf'ra'daat* in Arabic is perfect, and is fully capable of expressing all kinds of ideas and thoughts, they must demonstrate the same pattern from the elemental-words (*muf'ra'daat*) of their own respective language. And this is only a modest task and worth a few days' effort. Thus under this circumstance the component of hard-work involved is greatly reduced; for instance, one who is conversant with Vedic Sanskrit can produce such counterpart examples, provided such examples are to be found, at all, in Sanskrit. At this point what is my demand from the exponents of other (non-Arabic) languages? Only that they should demonstrably prove the existence of the same superior qualities in their own respective languages as I have proven in case of the Arabic language. For instance it is evident

that for a language to be perfect, it is essential for its system of elemental-words to be perfect, i.e. it is imperative for a perfect language, which is called the mother of all languages, that when converting human thought into words, it must inherently possess the complete stock of elemental-words in such a manner that when one wants to give a detailed exposition on the topic of Oneness of God (*Tau'heed*), or about the topic of associating partners with God (*shirk*), or about the rights of Allah upon human-beings, or about the rights of other human-beings one has upon oneself, or about the set of beliefs within one's faith or concerning the supporting arguments for those, or on the topic of love and social interaction, or about spitefulness and hatred, or on the topic of praise and extol God the Exalted, or about His blessed and purified divine attributes, or concerning the rebuttal of false religious-faiths, or about saintly legends and biographies, or about Divine injunctions and limits fixed by Allah, or on the topic of the Hereafter, or about trade and commerce, agriculture and farming, and employment, or about stars and astronomy, or about physics and medical sciences, and logic etc., then the elemental-words (*muf'ra'daat*) of a given language should be able to help one in such a

way that for every thought that one's mind conceives there exists a counterpart elemental-word (to express it), so that this fact may furnish the evidence that the Perfect Being Who created mankind and their thinking ability, it was the same Creator Who had also created, since time immemorial, those elemental-words (*muf'ra'daat*) for expressing those thoughts. And my inherent sense of justice obliges me to concede that if a language possesses this distinctive quality that it keeps, in readiness, a beautiful *modus operandi* that is commensurate with the stature of human thought-patterns; and it conveys in terms of actions each and every subtle difference that is found between verbs; and its elemental-words are capable of accommodating all the needs and nuances associated with the entire spectrum of thoughts, then such a language is without a doubt a Divinely-revealed language. It is an act of God that He created mankind as inherently capable of expressing thousands of different kinds of thoughts. Thus it was imperative that mankind was granted, in full measure of the scope of these thought-patterns, a stock of articulable words so that the '*word* of God' and the '*act* of God' may be in confluence. But making use of idioms, when the need arises, is not a peculiarity

found in any specific language. This general affliction and shortcoming is found in thousands of languages that they employ compound-words instead of elemental-words, which makes it evident that human-beings themselves formed those words as needed. Thus, a language that is free of these linguistic afflictions and inherently possesses the distinctive quality of making use of elemental-words, and articulates its words in conformity with the '*act* of God the Exalted' – i.e. commensurate with the variety of passions (created by God) that are associated with thoughts, and calibrated to the gravity and equipoise of those thoughts – it will, no doubt, be operative at an extraordinary level, and will achieve a distinctive rank among all languages and will possess such a prowess that it may be rightly called the genuine Divinely-revealed language and 'the nature[12] made by Allah'. And the language which is characterized by this lofty rank that it was issued from the mouth of God the Exalted, and which is specially endowed with extraordinary prowess and excellences, and is the mother of all languages, it will be a one's duty under a sense of honesty to proclaim

[12] The phrase, *Fitra-tallah*, according to the Holy Qur'an (30:31) is taranslated as: *'...* the nature made by Allah — the nature in which He has created mankind.' [Translator]

that is indeed the language that has been genuinely determined to be the one in terms of which the most elevated and perfect Revelation from God the Exalted may be exclusively revealed. And the other revelations are a corollary of this Revelation in the same manner as the other (non-Arabic) languages are a corollary of the Arabic language. Thus, after the completion of this discourse, I will write on the issue that the most-genuine, perfect, most-complete, and ultimate in the degree of perfection Revelation that was foretold to come into this world that is only the Holy Qur'an. And on the basis of this premise, I will give a detailed exposition of the conclusion that by accepting the Arabic language to be the mother of all languages and a Divinely-revealed language, one has to not only concede that the Holy Qur'an is the Word of God the Exalted but also one has to inevitably accept that it is exclusively the Holy Qur'an which ought to be termed as exclusively consisting of the most genuine Divine Revelation, that is the highest in the degree of perfection, the most-complete, and the Ultimate Book[13] in rank among all scriptural books. Now I will proceed with writing the Arabic portion of

[13] *Khaa'tam-ul-Kutub* means: the Divine Book that is the ultimate in rank and qualities, among the class of all books believed to be of Divine origin. [Translator]

this book so as to demonstrate the system of elemental-words (*muf'ra'daat*) and for the exposition of other distinctive qualities. [Arabic:][14]

A Note of Caution

Before I proceed to write the Arabic portion of this book, it is essential to make it explicit that initially I had intended that I would gather the elemental-words (*muf'ra'daat*) of Arabic language only. But then I thought that, in this case, perhaps some readers may not be able to fully understand what I want to convey; because every nation possesses a bit of *muf'ra'daat*. For instance, even though Sanskrit possesses very little stock of *muf'ra'daat* – and the scholars of this language state that it does not have more than four-hundred word-roots – but even if it is only four-hundred but one cannot say that it possesses none. And although the researchers of Arabic language has found that its *muf'ra'daat* are in excess of 2.7 million, but until you rebut a prejudiced opponent under an established principle he does not desist from exhibiting his grudge,

[14] Translation: There is neither the power to avoid anything negative, or the strength to do or accomplish anything positive, except with the help of Allah – the Most High, the Great One. [Translator]

mischief, and paltering. Thus I thought this idea to be a quite rational that, in every matter, the system of elemental-words (*muf'ra'daat*) ought to be demanded. And by the system of elemental-words (*muf'ra'daat*) I mean that every thought– up until it naturally comes to an end– may be verbally expressed in terms that are exclusively composed of *muf'ra'daat,* and then a comparable example may be demanded of the opponents. This is a method by which a clear decision would be reached and, in addition, one would be able to gauge the extent of the expressive-conveyance and eloquence of any language. In addition, since in order to prove a system of elemental-words it would be imperative for every contender to not just present miscellaneous elemental-words; instead, they must present those under the essential thematic-writings which would be written by them in response to my thematic-writings. Thus, no ignorant person who has had nothing to do with knowledge will be able to interfere. For instance, previously, the followers of Arya Samaj had propped up quite an abjectly insignificant, ignorant, exceedingly dim-witted and obtuse person– a Hindu, by the name of Lekhraam– to contend against Islam, and he would execute this task by only resorting to vile abuse and, by

becoming a protégé of Christians, he used to raise their absurd objections which the ignorant among their ranks had raised against Islam. It will not transpire like this in this presently proposed discourse and debate, because it is a knowledge-based debate; now there would be no leeway for interfering therein on the part of a man of such an improper disposition, vile nature, evil temperament and, along with that, exceedingly ignorant and benighted; and people will see for themselves what was the true nature of such people.

In this context, I cannot keep myself from expressing my gratitude for such of my friends who have helped me in my task of establishing the relationship between languages. It gives me great pleasure to acknowledge that to establish the relationship between languages my friends have exerted themselves with such devotion that it will surely be remembered until there is life on this planet. These servants of God gave bravely of their personal and cherished time to me and by undertaking great hard-work and toil, day and night, they have accomplished this momentous task. I do know that they will be tremendously rewarded by God Almighty because they took part in such

a battle in which, very soon, the trumpets of Islam's victory will sound. Thus each and every one of them deserves to be decorated with a heavenly medal of honor. I find it an idescribable feeling as to how, in every deliberative session, they would exploringly penetrate for hundreds of 'miles' (so to speak) to discover the common ties of words, and then how they would return successfully and present the gift of a shared word-base; this process continued until we had accumulated a cache of the languages of the world. I will never forget this that in this mementous undertaking, my friends provided such great help that I do not have words with which to encompass even its measure; and I pray that may God the Exalted grant acceptance to these endeavors on their part, and may He accept them exclusively for Himself and may He always keep them away from, and protected from, the impure existence, and may He grant them His affinity and an eager longing for Him; and may He be with them. Ameen! Ameen!!

Following are the names[15] of these friends:

[15] The author has added the word of respectful endearment, '*akh'vi'um*', which means 'my brother', to all the names in this list. However, only the names *per se* are reproduced in translation. [Translator]

1. Hakeem Maulvi Noor Din, of Bhera
2. Maulvi Abdul Karim, of Sialkot
3. Munshi Ghulam Qadir, of Sialkot
4. Khwaja Kamal ud Din, B.A, of Lahore
5. Mirza Khuda Bakhsh Ataleeq
6. Mufti Muhammad Sadiq, of Bhera
7. Nawwab Muhammad Ali Khan, of Kotla Maalir
8. Mian Muhammad Khan, of Kapurthala State
9. Munshi Ghulam Muhammad, of Sialkot

Only God knows whose efforts in performing this task are greater than those of others; and He will not let the labor of any true devotee go waste. But as far as my personal knowledge and observation affirms, the greatest endeavour was put in by my dear brother [in faith] Hakeem Maulvi Noor Din, and my dear brother [in faith] Maulvi Abdul Karim, who forsook all entanglements and have been in my company for accomplishing this task. Further, Hadhrat Maulvi Noor Din did not just render as much service as mentioned earlier; in addition, he procured books of very fine quality written in English language, purchased out of his own pocket to aid in this task, and put together a collection

of precious and valuable books for achieving this purpose. May Allah grnt his the best reward. And Allah suffers not the reward of those who do good, to be lost.

The following[16] is the first unit of discourse, and an introductory piece, the competitive response to which– in terms of the system of elemental-words (*muf'ra'daat*)– is required of the Arya proponents of Sanskrit and also those of other nations.

In the name of Allah, Most Gracious, Ever-Merciful

All kinds of true praises are attributable only to Allah – the *Rabb*[17] and *Rahman*. Glory, superiority of excellence and grace [*fad'l*] and beneficence [*eh'saan*] are indeed His attributes. He created[18] man and taught him

[16] Following this sentence begins the text of this book written in Arabic language. [Translator]

[17] *Rabb* is the attribute of God which means: One Who is the Lord, the master, the owner, to whom obedience is due; also, the One Who reforms, sustains and develops: progressively bringing to perfection – from lower to higher level. *Rahman* means: the One Who shows mercy gratuitously and extensively to all creation, without involving any reward for their effort or work. [Translator]

[18] **[Author's extended marginal note begins]:** Since the real purpose of the Arabic text is to demonstrate

plain speech; and then, from one language, generated several languages in the cities; just as He made, from one color, a variety of different colors; and He determined Arabic to be the mother of all languages; and, in terms of lustre and light, He made it like the Sun. He it is, indeed, Whose praise the the humans

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that this language – in addition to having this particular characteristic that it is perfectly conducive to being in the service of theology and divinity, and all branches of religious education – at the time of articulating any narrative, discourse, basic doctrinal principles, and aims and objectives, and also at the time of conveying the most rarified, refined, and exceedingly subtle themes, it exclusively makes use of elemental-words (*muf'ra'daat*). And in its linguistic treasure-trove there is such a system of elemental-words (*muf'ra'daat*) which proves equal to the conveyance needs of every narrative, and no need is felt to advert to compounded forms of expression. That is why for the purposes of this initial discourse and introductory piece, and also for some other topics that will come later, I have intended to draw the attention of the readers towards these special characteristics of Arabic language so that, if possible, my opponents may try to demonstrably compete with it and, if they can, try to absolve their language of this blemish that it is devoid of the capability of conveying every matter of great value and significance by using only elemental-words. But if they cannot accomplish this then, whether they are supporters of Sanskrit or any other lanhuage, they ought to shy away from ever as much as mention, in front of any audience, their own language in competition with Arabic language, or ever attempt to give expression to this thought, at a

as well as the *jinns* [i.e. the two classes of humans – high and low] are engaged in, and they affirm His being the Lord (*Rabb*). Souls and bodies fall prostrate to Him. Heart and tongue are occupied in His encomium. Holy is our Lord Who is the Lord of the present age, the age to come, and the past age. He does

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moment of lapse of memory, that their language is a Divine language in which the word of God has been revealed.

Now let it be known that there are 300 words or expressions in this discourse and introduction that are elemental-words; and I have even forsaken some words that have originated from the same word-root (*maad'dah*). These words, or expressions, are compised of hundreds of wonderous aspects and subtleties; and if I were to describe all these wonderful special-features, it would actually require a voluminous tome to do so. Thus, in this immediate context, I will in effect present the qualities of only two words as an example. Subsequently, God willing, I will continue to present such examples from time to time. But before that, it is imperative to set out this extremely valuable principle that after looking at the landscape of creation one has to necessarily admit that all those things that were created by the hand of God, or which emanated from Him, there foremost sign of identification is that, according to their respective rank in creation, these must be devoted in the service of leading to the pathways of recognition of God, and these must make evident their *raison d'être* either through verbal expression or by virtue of their existing circumstance, that these are means to perceptive-recognition of God and are in the service of pathways leading up to it. This

whatever He wills. Everyday, He reveals Himself in a different state. Everyone, and everything, that speaks or is mute is occupied in His glorification; and everyone who proceeds crookedly, as well as everyone who conducts himself with rectitude, beseeches Him for His mercy. And He is the Lord of all

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is so because, by taking a profound look at the individual specimens of all creation it is surely established that the whole enterprise of the universe, appearing in species of myriad kinds and forms, is forever engaged in the task of being a means to recognising God the Exalted and to identify the paths that lead to that. Thus, since the Arabic language emanated from God, and issue from His mouth, therefore it was imperative that this feature must be found within it, too, so that one may identify with certainty that it is, for sure, among the outcomes which have come into being purely from God the Exalted – without any role of human endeavors to bring them about. Thus, all praise is due to Allah and it is His benefaction that this sign is very evidently and clearly found in Arabic language. And just as it is established and affirmed, concerning the other faculties of man, in the meaning of the verse of the Holy Qur'an (51:57) [Translation: *'And I have not created the Jinn and the men but that they may worship Me.' The meaning of 'worship' here is to receive the Divine impress, and manifest within oneself God's attributes; this is the noble purpose of all creation.*] similarly, the same reality and fact is established in case of the Arabic language – which is the original and genuine language of mankind – and is an inherent part of his creation. There is no doubt that man's creation can be determined to be complete in all

the worlds: it it for Him, indeed, that true-praise and glory are undeniably admitted; and He it is Who is the Lord of Benefaction in both the worlds. And may there be salutation of peace and blessings on His Messenger – who is the Chief of the Messengers, a Divine light for all the *ummahs* and is the best

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respects and superior-most when his ability to speak is inherently a part of it; because the hallmark of the essence of man's creation is indeed the faculty of verbal communication [*kalaam*], and it would not amount to exaggeration if we were to say that indeed 'humanity' comprises of this faculty of articulation of words [*not'q*] with all its requisites. Thus, for God they Exalted to say that 'I have created mankind for My worship and for acquiring perceptive-knowledge about Me', it states, in other words, that: 'I have created human essence and its reality– which is the faculty of articulation of words [*not'q*] and the faculty of verbal communication [*kalaam*], in tandem with all of its powers and all the actions that take effect under its command– for Myself. Because, when we ponder over the reality of a human-being, we evidently learn that he is a living-being who, by virtue of his ability to verbally communicate, is completely distinctive from all other living-beings. Thus it proves that the ability to verbally communicate is the essential reality of mankind, and all of his other faculties are subordinate and subservient to this reality of man. Thus, if one were to say that 'man's speech is not from God the Exalted', then it would be tantamount to saying that 'man's essence of humanity is not from God the Exalted'. But it is evident that God is the Creator of mankind and therefore He, too, is the Teacher of language. And to resolve this issue as to *which*

among the entire creation – and upon his Companions, who were providers of guidance and were themselves rightly-guided, and upon his progeny, who were good-natured and purified, and upon all the pious servants of God. Subsequent to this, Ahmad (May Allah forgive him, keep him in good health, and in

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language He is the Teacher of, I have just written that the language that has originated from Him is indeed the language which, in accord with the afore-mentioned verse (51:57) which can be capable of being in the service of (pointing towards) the perceptive-knowledge of God in much the same way as are the other aspects of man's living-self. And I have already mentioned that it is only Arabic language that possesses these attributes; and its 'service' is that it possesses such an inherent capability within itself to make one reach the perceptive-knowledge of God (*ma'rifah*) which very beautifully shows, within its elemental-words (*muf'ra'daat*), a contemplatively spiritual and Divinely instituted division or distribution which is found in the Law of Nature. And it reveals the subtle and very fine distinctions between the Divine atteributes which are evident on the 'Scroll of Nature' [*fit'rat*]– and similarly, it also reveals the evidence for the Oneness of God which is manifest in this very 'Scroll of Nature' and, in addition, it reveals the myriad variety of Divine intent in regard to His true servants, which are evident in the 'Scroll of Divine Transcendental-Power' [*qud'rat*] – in such a unique manner that, it is as if, it draws up an extremely subtle map of these in front of us. And it demonstrates with such clarity, as if it paints a picture in front of one's eyes, of those rarified distinctions that exist between God's names, attributes, acts, and intent, which His

His help) who is the servant of the One-and-Only God, says: Since the early days of my life, I have been engaged in research on various religions. I was never content to take perfunctory words as sufficient; and never did I feel contented with superficial ideas – as every dunce person is contented, who is

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Law of Nature stands witness to. Thus it seems self-evident that in order for revealing the countenance of His attributes, acts, and intent, and also for showing the congruence between His act and word, God the Exalted has created Arabic language as a securely guaranteed servant, and He has willed since eternity that this must serve as the key for the hidden and locked up secret of divinity. And when one reaches this point and this wonderful peculiarity and magnificence of Arabic dawns upon one, then the other languages appear to be lying within a state of great darkness and deficit. This is so because just as the Arabic language is situated like mirrors in the face-to-face, opposite, position for the the Divine attributes, and a straight line-of-relection of the natural blueprint of Divinity is seen falling straight onto Arabic, but this situation is surely not found in any other language. And when we engage the faculty of sound wisdom and straightforward comprehension, and look at the divide (or distribution) of the Divine attributes which has existed naturally in the universe since ancient times, or eternity, we find the same divide (or distribution) in the elemental-words (*muf'ra'daat*) of Arabic. For instance, when we ponder over the mercy of God the Exalted, under the rational basis of research, as to how many portions can it be comprised of according to a preliminary apportionment then, by looking into the law of nature which is unfolded in front of our eyes, we

trapped within ignorance and falsehood; and never did I insist upon baseless points– as is the habit of every dolt and miserly person; and nothing ever stirred me to action except the insightful vision [of mine] to conduct research; and except for the attraction of viewing something profoundly, nothing drew

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understand clearly that mercy is of two kinds: first, that which is before an action, and second, that which is after the action; because the Divine system of sustaining mankind loudly proclaims that, under its preliminary apportionment, the mercy of God manifested itself, and made an appearance, upon mankind in two ways.

Firstly, the kind of mercy which was granted to mankind without being the consequence of any deed on the part of any person doing something, e.g. the earth, the heaven, the Sun and the Moon, the stars, and water, air, fire, and all those benefactions upon which rests mankind's survival and continued life; because, without any doubt, all these factors are mercy for mankind since these have been granted to man only by way of Divine grace [*fad'l*] and beneficence [*eh'saan*]– without any right on his part. And this is such a special grace that even man's *asking* for it is not involved in it; instead, it pre-dates even man's existence. And these, aforementioned factors constitute such a grand mercy that man's life is dependent on these; and, in addition, it is quite evident that none of these factors were created due to any of man's virtuous deeds; rather, God the Exalted already knew about the eventual sins to be committed by mankind, but it did not preclude the provision of these representations of Divine mercy. And no one who has

me towards any persuasion; and none enabled me to comprehend except my God, Who is the best among the explicators; He opened wide for me, several mysteries underlying the [observed] facts; and He caused numerous downpours of perceptive-knowledge and subtleties of minutiae; and He

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leanings twards the concept of *Awagaun,* nor any believer in *Tana'sukh* – no matter how deeply he may be steeped into his prejudice and ignorance– can ever utter that the aforesaid aspects of creation are nothing but the fruit and result of man's good deeds, i.e. the earth was created for man to take rest upon it, or that for this reason the Sun and the Moon were created to dispel darkness for the benefit of man; or that as a recompense for any virtuous act on the part of man, water and food-grains were created; or, as a reward for someone's piety and righteousness air was created for humans to breathe – because all these factors had come into existence before mankind existed, or even life existed. And before one presumes the pre-existence of these factors, even the idea man's coming into being is an impossible notion. Then how is it possible that these factors, upon which man was dependent for his existence, continued life, and ongoing survival, these may have come into existence after him? And then consider the model of the human-being itself – with what an excellent manner it was crafted from the very beginning [under the salutary conditions provided by the creation the aforementioned aspects], therefore all these created factors predate the process of completion of the creation of human-beings. And this is such a special aspect of Divine mercy in which any actions, worship, and devotional endeavors have simply no role to play.

granted me those gifts and favors which He grants those who are devoted to Him with exclusive sincerity. Thus, when I attained to the truth due to His munificence, and I was brought up on His milk, I then saw the expression of gratitude for these gifts and favors in terms of accepting the toil in the

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Secondly, the kind of Divine mercy which is activated by the good deeds of a human-being, e.g. when he beseechingly supplicates God, his prayer is accepted; when he works hard to seed his tilth, it is the mercy of God the Exalted that causes it to germinate in abundance and consequently it produces grain that stored as a large stockpile. Likewise, if one ponders over it, one finds that a measure of the mercy of God is attached to each and every one of our good deeds – whether that good deed pertains to the realm of religion or of the material world. When we do any good deed, whether related to religion or the material world – while subscribing to the laws which are operative under the Divine wont – God's mercy immediately attaches itself to us and causes our endeavour to flourish into fruition. Both these types of Divine mercy are such that without these we indeed cannot survive. Can anyone entertain a doubt with regard to the operative existence of these? Certainly not. Indeed these are the foremost among those self-evident realities on the basis of which the whole system of our life is running. Thus when it is established that, for the purpose of our progressive development and complete fulfilment, twin mainsprings of the twin aspects of Divine mecy have been made to flow by the Munificent God of Transcendental-Power – and these are two of His attributes which have been manifested as the twin-

service of the Faith [of Islam] and in support of its venerable legal code [*Sha'ri'ah*]; and that I may demonstrate for the benefit of the people, the spiritual-light of the robust Faith [of Islam] and show its mighty-kingdom by means of the troops of proofs and evidences; and protect and safeguard the works wrought

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aspects of mercy, for the purpose of providing [life-sustaining] irrigation to the tree of our existence; so now we should see how these two mainsprings have been reflected in the Arabic language and how are these named? So, let it be known that, under the first kind of Divine mercy, God the Exalted is known as "*Rahman*", whereas under the second kind of Divine mercy His name in the Arabic language is "*Raheem*". It was for demonstrating this beautiful quality that I used the word *Rahman* in the first line of the Arabic discourse. Now, one can see based on this pattern that since the attribute of Divine mercy, under its primordial divide (or distribution), consisted of twin-aspects of the Divine Law, therefore two elemental-words exist in the Arabic language [to express it].

[*Author's Footnote (within his extended marginal note) begins*]: In the book, *Dasateer Majoos*, the following sentence is written, [Farsi]: 'With the name of God, Forgiving, Kind.' While these words seem to resemble *Bismillah al-Rahman al-Raheem* (i.e. In the name of Allah, Most-Gracious, Ever-Merciful) but these [Persian] words are devoid of the subtle and full-of-wisdom distinction between the [Arabic] words *Rahman* and *Raheem;* and the extensive meaning found within the word *Allah,* are certainly not found in the word *Eezed.* Therefore, this concoction by Parsees bears no relation to *Bismillah*. Perhaps these words,

by the *Sa'dooq* and the *A'meen*[19]. And this is the result of the special munificence of Allah; He is the One Who showed to me the pathways of the truthful; and He taught me–and how well did He teach me! And He explicated for me, and explicated perfectly; and He saved me from the pathways of error.

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indicating a sort of plagiarism, were composed much later [than the revelation of *Bismillah*]. Anyhow, this deficiency if indicative of the fact that this statement if of human origin. **[*End of Author's Footnote (within his extended marginal note)*].**

And this rule will be very beneficial for a seeker-after-truth that, in order to identify the subtle differences [among the shades of meaning] in the Arabic language the attributes and wont of God, that are evident in Nature at large, should always be taken as the decisive criterion, and the variety of the attributes and wont of God which is evident in the Law of Nature should be searched for in the elemental-words (*muf'ra'daat*) of Arabic. And whenever it is intended to demonstrate the difference between such synonyms of Arabic that are related to the attributes and wont of God, then one should pay attention to the divide (or distribution) of the attributes and wont of God which is manifested by the system of the Law of Nature. This is so because the real purpose of the existence of Arabic is to render services in the realm of divinity, just as the *raison d'être* of human-beings is to acquire the perceptive-knowledge (*ma'rifat*) of God the Exalted: and it is true for everything that, to discover its hidden secrets and the essence of it, one must focus on the purpose for which that thing was created. For instance, an ox has been created only for ploughing the land and for

And He sent me Revelation that the Religion from Allah is indeed the religion of Islam; and the most truthful Messenger is Muhammad, the chosen-one, who is the Chief [*sayyid*] and the Leader [*Imam*], who is the unlettered Messenger [of God] and the *A'meen* [of the Faith of Islam]. Thus, just as our God (*Rabb*)

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carrying loads; thus if one neglects this purpose of his creation and attempts to charge him with the same task as hunting-dogs are charged with, it will soon be humbled from doing this kind of work and will prove itself to be totally indolent and useless. On the contrary, if one puts it to test by charging it its real task, it will soon demonstrate about itself that he carries a very heavy load of [responsibility for] the system of worldly economy. In short, the genuine skill of anything is proven only when it is charged with its real task. Similarly, the real purpose of the creation and coming into being of Arabic language is to portray the scintillating countenance of divinity. But since it was beyond human powers and faculties to execute with perfect precision this exceedingly subtle and difficult task, therefore God the Compassionate, the Ever-Merciful, for the purpose of demonstrating the expressive-conveyance [*ba'laa'ghat*] and eloquence [*fa'saa'hat*] of the Arabic language and for revealing the subtle distinctions between the elemental-words (*muf'ra'daat*) and the extraordinary brevity of the compound-words (*mu'rakka'baat*), sent down the Holy Qur'an as such a miracle [of revelation] that all the necks bowed down in front of it [in reverential acclaim]. And whatever the Holy Qur'an demonstrated of the expressive-conveyance [*ba'laa'ghat*] of Arabic, in relation to its elemental-words and compound-words, it was not only accepted by the high-level scholars of the

alone rightfully deserves all acts of worship – and He is the One-and-Only – similarly, our Messenger is the one-and-only in that he rightfully deserves to be followed, as he is the one-and-only in that he is the *Khaatam-al-Anbiyaa* [i.e. the Prophet of the Ultimate Rank]. Thus, I received guidance through his

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language but, further, by remaining humbly withdrawn from the [challenged competition to emulate] they ended up proving that human faculties are rendered incapable of demonstrating those facts and points of perceptive-wisdom and of showing the true and genuine beauty of the language. It was this revered book [i.e. the Holy Qur'an] through which we came to know of the distinction between *Rahman* and *Raheem,* about which I have written, as an example, in the foregoing discourse.

It is obvious that every language has a number of synonyms, but unless one pays careful attention to their mutual differences, and unless those words are not oriented towards imparting knowledge concerning God, and unless they are a part of religious instruction, one cannot count those under a scholastic category. Let it also be remembered that a human-being cannot, of himself, coin such elemental-words (*muf'ra'daat*); however, if those are created by the Transcendental-Power of the Lord, then one can ponder over those and discover their subtle differences and the appropriate context for their respective usage. For instance, consider the originators of *Surf* and *Nah'v* – they did not bring about any innovation; nor did they lay down any new rules and obliged anyone to follow those rules. Instead, they perused this natural-dialect with an alert mind and were able to discern that this vernacular cam

guidance, and it was through his spiritual-light that I saw the truth, and both of his hands lifted me. An my Lord (*Rabb*) gave me such an upbringing as He does for those He draws towards Himself, and He granted me guidance and knowledge – and He showed me what He showed me – up until the point

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be brought within the ambit of linguistic rules. Consequently, to resolve linguistic issues, they laid the foundation of rules. Thus, by meticulously placing every word at its apposite location, the Holy Qur'an exemplified for the benefit of the whole world as to all the contextual locations of usage where the elemental-words (*muf'ra'daat*) of Arabic are employed; and how they are operative in the service of the realm of divinity and how they possess very subtle mutual distinctions. Let it be emphasized in this context that the Holy Qur'an comprises ten kinds of systems of elemental-words (*muf'ra'daat*):

1. The system of such elemental-words which describe the existence of God the Creator, arguments for, and evidence of, the existence of God the Creator and, in addition, contain such attributes, names, acts, wont, and recurrent pattern of conduct of God the Exalted which, along with their mutual distinctions, are exclusively associated with the being of Allah, Glory be to His Magnificence. In addition, the words which are associated with His perfect praise and encomium, and which are about the description of His awe-inspiring majesty and His peerless beauty, grandeur, and glory.
2. The system of such elemental-words which consist of the Oneness of God the Exalted, and

where I recognized the truth with its incisive arguments and proofs, and I attained to the truth with scintillating evidences and, in this respect, I attained to the level of the 'experience-based certainty of knowledge' (*haqq-ul-yaqeen*). Then I felt stricken by grief for those hearts which became perverse, and

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the arguments for, and evidence of, it.

3. The system of such elemental-words through which those attributes, acts, wont, recurrent patterns of conduct which describe such spiritual or temporal states [of mind] that, in the presence of God the Exalted, or due to Divine Will, are committed by human-beings, or are manifested by, and make appearance in, them.
4. The system of such elemental-words constitute a perfect set of guidance from God the Exalted in the form of testaments, moral teachings, set of beliefs, the rights of Allah [upon man], and the rights of other human-beings [upon man], and the variety of branches of scientific knowledge, and the Divinely-prescribed limits of conduct, Divine commandments, injunctions, prohibitions, facts and aspects of perceptive-knowledge.
5. The system of such elemental-words which describe what is the nature of the real-deliverance [from sin] and what are the real resources and means for its attainment; and what are the distinguishing signs and hallmarks of the true-believers, and those who have a status of nearness to God, who have achieved such deliverance.
6. The system of such elemental-words which

I felt heartache for those glances that went awry and those minds which became enfeebled, and those opinions which skewed towards unrighteousness, and those carnal passions which exhibited belligerence, and those epidemics which spread due to the disorders engaged in by the disorderly. And I

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describe what is the nature of Islam, and what are unbelief [*kufr*] and associating partners with God [*shirk*], and present arguments and proofs in support of the truth of Islam and, in addition, rebuttal of objections [against Islam].

7. The system of such elemental-words which rebut all the false objections of the opponents [of Islam]
8. The system of such elemental-words which is laid out in the form of descriptions of the delivery of warnings, glad tidings, prophetic-promises or threats; description of the Hereafter, or it may be in the form of miracles, or as examples of faith-enhancing Prophecies, or may provide other benefits; or are in the form of such narrtives which are for the purpose of warning, or cautioning, or giving good-news.
9. The system of such elemental-words which consist of the narrative of the biography of the Holy Prophet (Muhammad), peace and blessings of Allah be on him; his blessed qualities, and his practical conduct throughout his blessed lifespan, whereas these may also contain the robust arguments in support of the Prophethood of the Holy Prophet, peace and blessings of Allah be on him.
10. The system of such elemental-words which

saw that people were falling upon the material world and its adornments, and they do not pay attention to the True Faith and its arguments and evidences, and they do not discern its pure gold [quality] and its bright-freshness, and they evade it as if they are in doubt: they are not in doubt; instead, they

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describe the Holy Qur'an's attributes and aspects of its beneficial influence.

These ten systems (of elemental-words) are the ones which, because of their ultimate level of perfection, are found in the Holy Qur'an like ten circles, which we may refer to as 'the set of ten-circles'. Within [the framework of] these 'ten circles' God the Exalted has used such purified and mutually distinct elemental-words (*muf'ra'daat'*) that the sound wisdom immediately testifies that perfectly complete and consummate system of elemental-words was created in Arabic language and appointed for this very purpose that it must be a servant of the Holy Qur'an. This is indeed the reason that this system of elemental-words has proven to be completely congruent with the system of teaching embodied in the Holy Qur'an, which itself is a perfectly complete and consummate system. But, the system of elemental-words found in other languages, in each case, surely does not prove to be congruent with the educational system of those Scriptures which are said to be from God and which are said to have been revealed in those respective languages; nor are the 'set of Ten Circles' found in those books. Thus, among the reasons for these other books to have a deficit, this is also one of the most significant reasons that those are devoid of these essential 'circles', and that the elemental-words of

have adopted the material-world over religious faith; due to their lack of vision, they do not accept the subtleties of perceptive-knowedge and cannot visualize the high-rank of evidences. And how could they see it? They have adopted the pathways of Satan, and are insisting upon aggressive and outrageous

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these languages could not be faithful to the teachings contained in those books. The secret behind this is indeed that those books were not genuinely [Divine] books; instead, it was only an ephemeral operation. There was only one genuine book that came into this world, and it was intended for the eternal benefit of all mankind; therefore it was revelationally sent down, equipped with the 'Perfect Ten Circles', and its system of elemental-words (*muf'ra'daat'*) was of precisely equal weight and equal rank to the system of teaching inherent in that book. And each 'circle' of it, from among the set of 'Ten Circles', had along with it a system of elemental-words in accordance with the measure and value of its physical system, in which distinct elemental-words were dedicated to convey the attributes of God and to express the different ranks and stages embodied in the first-four categories [among the ten systems of elemental-words] listed above and, in conformity with the 'circle' of every teaching, it had a perfectly laid out 'circle' of elemental-words. Now I will consider this [discussion] to suffice, for now, and will proceed to describe the beautiful qualities of another word. That word is "*Rabb*", and I have taken it from the vocabulary of the Holy Qur'an. This word arises in the very first chapter, and very first verse, of the Holy Qur'an, as Allah– Glory be to His Magnificence– says: [Arabic:] "*Al-hamd-o lillah-e Rabb-il aalameen*" (Translation: All praise

behaviour and gainsaying the truth, and they do not want to tread the pathways of the truthful ones. So, therefore, I proceeded to supplicate to Allah the Exalted for this purpose that He may grant me such an evidence-based conclusive argument [*huj'jat*] that may render the existing disbelievers

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belongs to Allah, Lord (*Rabb*) of all the worlds."). In the widely trusted and acknowledged lexicons, *Lisaan-ul-Arab* and *Taaj-ul-Uroos,* it is stated that, in Arabic language, the word "*Rabb*" consists of seven meanings which are as under: 1. *Maalik* 2. *Sayyid* 3. *Mudab'bir* 4. *Murab'bi* 5. *Qayyim* 6. *Mun'im*, and 7. *Mutam'mim*. Thus, among these seven meanings, three meanings convey the personal grandeur of God: included among these is *Maalik*.

In Arabic lexicon, the word *Maalik* is spoken of someone who has complete control over that which he owns, such that he can make use of it in every way he wants to, and he possesses rights over it to the exclusion of everyone else. This word, in terms of its meanings, cannot be applied to anyone except God the Exalted: because, the [implied] ownership and control and rights are to be totally complete, and this is not tenable for anyone except God the Exalted.

And, in Arabic lexicon, the word *Sayyid* is used for one who has a great majority [of people] subservient to him, who are devotedly in his service due to their heartfelt passion and their inborn sense of obedience. So the difference between a "sayyid" and a "king" is that a king coerces people into his subservience through a policy of oppressive subjugation and the toughness of his laws, whereas the followers of a

dumb-founded; and that which is apposite to the temperaments of the youth of this age, so that I may argumentatively indict the dunce as well as the intelligent among them, alike, with an outstanding discourse; and so that the onus of conclusive evidence may be discharged upon the guilty ones. Thus, my

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"sayyid" automatically obey him due to their heartfelt love, heartfelt passion, and heartfelt inspiration; and, out of the genuine love they have for him, they address him as "*Sayyid-e-na*" [O' our leader!]. And a similar obedience is shown to a king only when he is also determined to be a "*sayyid*" in the eyes of the people. In short, the word "*sayyid*", too, in terms of its meanings, is not applied to anyone except God the Exalted, because obedience that is spurred by genuine and factual sentiments and passion– which does not have even an iota of selfish desires linked with it– is impossible to exhibit for anyone except God the Exalted. He it is, exclusively, to Whose true obedience is exhibited by the souls, because He is the genuine origin of their creation: therefore, by its very nature, every soul falls prostrate in front of Him. Idol-worshippers and human-worshippers, too, feel the same passion for obeying Him as does a righteous monotheist person; but because of their own error and a deficit in their asking for it, they did not recognise this true headspring of life; instead, on account of their spiritual blindness, they placed this inner passion onto an ulterior object [of worship]. Consequently, some people made a 'deity' out of stones, and some made a deity out of Rama Chandra, and some did that in case of Krishna, and some (God forbid) made a 'God' out of [Jesus] the Son of Mary– but they did it with such deceptive trickery as to portray him as if he was the

Lord (*Rabb*) granted acceptance to my prayerful entreaties, and brought into existence what I had longed for; and He opened upon me the door to the object of my longing in such a way that was my objective; and He granted me new and manifestly evident proofs, and granted me certain and

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same who was besought [as the One and Only God]. Thus such people met a [spiritual] death by handing over to a 'created-being' the rights that God had upon them. Similarly, in the cuase of those who [in reality] worship their own carnal desires, their 'spiritual demand' for a Real Beloved and a True 'Sayyid' but they misread their innermost, heartfelt, thoughts and by not fully comprehending and identifying these, they mistakenly thought that the Real Beloved and True 'Sayyid' that is besought of all the souls, and to show obedience to Whom the souls are longingly astir, is none other than the material wealth, material property, and hedonistic pleasures of this world; but it was their blunder. Instead, the the real provider of incentive for genuine spiritual demands and the originator of pure sentiments is none other than that One-and-Only Being Who has said, [Arabic:] [Translation: 'And I have not created the Jinn and the men but that they may worship Me.'—al-Dhariyat, 51:57] i.e., I am the One Who is the real object of the creation of Jinn as well as men, and all their faculties; I have created them so that they may identify and recognise Me and that they should worship Me. Thus, He pointed in this verse that the constituent-element of having the innate demand for Him, for His perceptive-knowledge, and for His obedience, has been inherently placed in the creation of Jinn as well as men. If this essence had not been inherently placed within

incisive arguments. Thus, all praise is due to Allah Who is the Lord and the Helper.

The detailed exposition of this condensed narrative is that He diverted my mind towards conducting research on languages,

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mankind, there would not have been any incidence of their devotion to carnal passions, or idol-worship, or man-worship, because every sinful lapse is born out of the search [gone awry] for a course of rectitude. Thus, the genuinely perfect leadership is indeed confirmed for that One-and-Only (God) and He it is Who is factually "*Sayyid*". And included among the three Divine names which denote the grandeur of God the Exalted is also *Mudab'bir*, and the word '*tadbeer*' [organized initiative to achieve an objective] means that, at the time of accomplishing a task, the doer has in front of his view the entire chain of happenings in the past, or of future outcomes, and under this chain of occurrences [past and future], he 'places everything precisely at its most appropriate place', and none of the actions may fall outside the ambit of a wise strategy. And this name [*Mudab'bir*], too, in the sense of its true meanings, cannot be applied to anyone except God the Exalted, because devising the perfect '*tadbeer*' [organised initiative to achieve an objective] depends on having knowledge of the Unseen (*ghae'b*), and that is not confirmed in case of anyone except God the Exalted. And the four remaining Divine names – *Murab'bi*; *Qayyim; Mun'im*; and *Mutam'mim*– indicate those super-abundant blessings of God the Exalted which, according to His perfect ownership, His perfect leadership, and His perfect initiatives to achieve His ends, are operative upon His servants. Thus, in its

and He helped my faculty to critically peruse a motley assortment of languages. And He taught me that Arabic is the mother of all languages and combines within itself their qualitative as well as quantitative aspects; and it is the genuinely original language for mankind, and amounts to a Divinely revealed

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apparent meaning, the word "*murab'bi*" is used for one who carries out upbringing, and the reality of '*tar'biyyat'* [reformative training and improvement] is that an upbringing [*per'wa'rish*] must take place of all the branches of all the various departments of man's creation– in terms of body, soul, and all faculties and powers– and as far as the variety of physical and spiritual advancement of the state of human-beings demands, the spectrum of this upbring must extend over all of these. Likewise, the point from where the name, appellation, or the rudiments of 'humanness' (or the state of being human) begin, and from where the imprint of 'humanness', or the imprint of the existence of some orther form of creation moves from non-existence to existence, this manifestation and exposition is also termed as 'upbringing' [*per'wa'rish*]. From this one learns that, according to the Arabic lexicon, the meaning of the word "*ro'boo'biyyat*" is very extensive; and it is the word "*ro'boo'biyyat*" that is applied starting from the point of non-existence up to the point of the ultimate perfection of creation. And the words, for example *Khaaliq* (Creator) etc., are offshoots of the word "*Rabb*". And "*Qayyim*" means: One Who protects the system; and *Mun'im* means: One Who bestows upon human-beings, or any other category of creation, each and every kind of gift or favor which they can be recipient of, based on their endowed capacity and which, by their nature, they are

lexicon, and it is a concluding complement of the creation of man manifested by the Best of the Creators.

Further, I learned from the Revealed Word of the God of Transcendental-Power that the

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desirous of, so that every single category of creation attains to its ultimate perfection. Just as Allah, Glory be to His Magnificence, says (The Holy Qur'an, Surah *TaHa*, 20:51) [Translation: 'Our Lord is He Who gave unto everthing its *proper* form and then guided *it to its proper function*'], i.e. the Lord Who granted the level of perfection of creation to everything, apposite to its situation, and then gave it guidance to receive the other required excellences. Thus, the term "*in'aam*" [gift, benefaction, or favor] signifies that each and every thing, on the basis of its state of existence, must first be granted all those faculties and powers which that thing is greatly in need of, and sunsequently it may be guided to the paths of achieving its anticipated states it longs for. And the meaning of *Mutam'mim* is: One Who does not leave any deficiency in any aspect of the systematic process of super-abundant blessings [*fae'z*], and it may be made to reach the level of perfection in every aspect of it.

Thus, the word "*Rabb*", as a name, which appears in the Holy Qur'an and which I have excerpted in the beginning of this discourse, comprises of the extensive meaning which I have summarily mentioned in this treatise.

Now I write with a sense of sadness that an uninformed Anglo-Saxon Christian has written in one

Arabic language comprises of a treasure-trove of the arguments and proofs of the Prophethood of the Messenger s.a.s. of Allah, and consists of the compendium of major evidences for this [Islamic] legal code [*Shariah*]. Thus, I fell into prostration before the One Who is the Best Bestower of all; and

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of his books that the religion of Christianity has this superiority over Islam that Christianity has "Father" as one of the names of God the Exalted; and this particular name is very beautiful and attractive; but, it does not appear in Qur'an. But, I am surprised that while writing this, the person raising this objection did not even think [to explore] as to what extent has the [Arabic] lexicon expressed any respect or greatness of this word; because the genuine respect and honor pertaining to any word is indeed ascribed to it by the lexicon, and nobody has the prerogative to impute, on his own initiative, such connotation of respect and greatness which the lexicon has been unable to ascribe to it. It is for this reason that even the Word of God does not evade this required ambit of a lexicon. And all people possessing views based on personal intellect as well as those conveying traditional views are unanimous that, in the context of expressing the sense of respect and greatness associated with any word, one must first turn to the lexicon and find out as to what extent has the respective lexicon of a language, to which a particular word belongs, has donned this word with a mantle of honor and respect. Now, by keeping this principle in view, when one ponders as to what is the calibre of the word "*abb*", i.e. 'father', according to the lexicon, one cannot say anything except that when, for instance, a human-being is born of the sperm of another human-being – such that, in the act of

the drawing potential of an excited eagerness pulled me in this direction that I should delve deep into Arabic and acquire profound knowledge and proficiency of this language. Thus, weighing the scope of human faculty I entered its[20] deep oceanic water; and with the help of God the Exalted, I entered its city, and

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creation *per se,* the person who ejaculated his sperm has no role– in that case, one would say that so and so is the "*abb*", i.e. 'father', of such and such person. And, if one is faced with a context in which one needs to define the God of Absolutely Transcendental Powers that He is the One Who creates every kind of created entity by His own exclusive intent, and Who causes it to ascend its levels of perfection and, due to His own immensely wide mercy, He Who grants it benefits and favors that are apposite to its developmental situation, and Who Himself is its Protector and its Life-Sustainer, then the lexicon certainly does not permit that all this connotation may be expressed by using the word "*abb*", i.e. "father". Instead, the lexicon has reserved another word for it, which is known as "*Rabb*", the true definition of which, based on the lexicon, I have just narrated above. And we most certainly do not have the prerogative of contriving a self-serving lexicon; instead, it is imperative for us to follow the same [connotation of] words which have continued to come down from God, through time immemorial. ***[Author's Footnote (within his extended marginal note) begins]:*** Let it be remembered that the word "*abb*"– or "*baap*" or "*father*"– certainely does not imply and embody the connotation of 'love'. At the time of the beginning of the physical act, in consequence of which a human-being or an animal is subsequently called a "father", the sentiment of 'love' is surely not present.

I proceeded to tread upon its paths and its roads, and its tracks and its streets, so that I may recognize the one who was brought up in her boudoir, and that I may taste of the food prepared in its cooking-pot, and pluck from the fruits of it fruit-trees, and harvest pearls from its rivers. Thus, by the grace and

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Instead, 'love' is gradually born, later on, due to seeing [the resulting offspring], and experiencing affinity with it. However, for "*ro'boo'biyyet*", 'love' is an imperative personal-attribute from the very beginning. ***[End of Author's Footnote (within his extended marginal note)]***.

Thus it is evident from this research that to use the word "*abb*", i.e. "father", in regard to God the Exalted amounts to disrespect and derision. And those who have concocted this allegation regarding Hadhrat Messiah [Jesus] that he used to refer to, or address, God the Exalted as "*abb*", i.e. "father"– and would actually believe Him to be his father– they have levelled an exceedingly hideous and false allegation against the Son of Mary. Can any level of human reason suggest that, God forbid, Hadhrat [Jesus, the] Messiah may have committed such folly as to use the very same word in respect of Allah, Glory be to His Magnificence, the word which according to its lexical meaning happens to be so insignificant and trifle that, in all aspects, it signifies lack of prowess, lack of strength, and lack of volition. The Son of Mary, on whom be peace, surely did not have the prerogative of coining his own lexicon, on his own initiative; and, at that, a lexical innovation of such absurd kind which clearly indicates lack of knowledge. Thus, the lexicon has not extended the scope of meaning of the word "*abb*", i.e.

munificence of God the Exalted, I came to be among the successful ones; and I was not unsuccessful in scaling any height, and I did not return empty-handed from any grazing pasture. I saw its freshness and grazed from its verdant greens. And from my Beneficent Lord (*Rabb*), a grand portion of Arabic was

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"father", beyond this that when the sperm of the male of a species falls into the womb of a female of that species, and then that sperm gradually becomes a created life-form– not due to any prowess of the agent of ejaculation of sperm but, instead, due to the Transcendental Power of another Being– then, under the lexicon, the agent who deposited that sperm is called a "father". And the word "*abb*" is such an insignificant and trifle word that it does not entail any part of conducting upbringing, or intention, or love. For instance, a male-goat who jumps at a female-goat and ejaculates his sperm therein, or an ox who leaps upon a cow, and having executed its lustful urges, runs away from the cow [with unconcern]– and who has no thought of procreating a calf – or a pig, who is overwhelmingly driven by lustful urges and it repeatedly engages in the act of mating, while it has no thought of interpreting this excessively frequent carnal passion to the intended purpose of procreating excessively and, as a result, spreading piglets in great numbers upon the earth; nor has it been granted this sense inherently – but if piglets are born then, no doubt each such pig will be called the "father" of its respective piglets. Whereas, according to all the lexicons in the world, the word "*abb*", i.e. "father", does not mean at all that the "father" in question, after depositing the sperm, does subsequently engage in any further activity with respect to the sperm it cast so as

bestowed on me, and I was granted a sizable leeway into it – until I gleaned its pearls and secured it milk, and its subterrabean deposits and their sites were laid bare for me, and my Lord (*Rabb*) demonstrated to me that it [i.e. Arabic] is a great and powerful basis for recognizing a noble Revelation and Faith; and

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to ensure that an offspring is born, or that it has this deliberate intention within it at the time of this act – nor has any creature been granted this faculty – instead, the word "father" does not have any association, in thought, of the birth of an offspring, and nothing further can be derived from the connotation of the word "*abb*", i.e. "father", that it should only deposit its sperm; rather, it is only on the basis of this single act of depositing its sperm that it is called "father"; then how can it be legitimate and permissible that such a useless word, which is determined to be a useless word by the consensus of all the languages, it may be used to refer to that God of Absolute Transcendental Power [*Qaadir-e-Mutliq*], all Whose acts are done on the basis of perfect intentions, perfect knowledge, and perfection of Transcendental Power. And how could it be befitting to use the same word in reference to God the Exalted that has been also used with reference to goats, oxen, and pigs? What an act of overt sacrilege it is that the ignorant Christians do not desist from! They seem to have not been left with neither any sense of shame, or modesty, nor an understanding of the nature of being humans: the doctrine of Atonement hit their human faculties in the manner of paralysis that has rendered them completely impaired and insensate. Now the reliance on Atonement by these people has reached a point where even good, moral, character, too, is an absurdity in

the radiated light from its fire pelts Satans with stones. In addition, I saw the other languages and found them like the green vegetation sprouting upon a heap of manure; and I found the dwellings of those languages desolate, and found their residents in distress; and I saw that such language are

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their view. Recently, the exposition of the principle of Atonement in Christianity that is published in the periodical *Noor Afshaan* in its issue of June 21, 1895 AD, it is very dangerous in that it greatly helps the criminal elements. Its essence is only that a true Christian is not at all in need of any pious conduct because it states that virtuous acts have no role to play in achieving deliverance [from sins]; it clearly leads to the conclusion that no part of God's pleasure and approbation– which is the root of human deliverance– can be achieved through good deeds; instead, only the doctrine of Atonement would suffice. Now, those who are capable of thinking this matter through, they can realize that when good deeds have no role to play in achieving God's pleasure and approbation then how can the character, based on the conduct, of Christians can stay on the path of rectitude? When eschewing theft and fornication does not lead to spiritual reward the commission of these two acts does not make you accountable either.. Now one can infer that for the Christians to audaciously immerse themselves into debauchery is under the incentive provided by this principle. Further, under the permissive provision of this principle, they can commit murder, tender false evidence under oath etc. They can commit everything: the tenet of Atonement is, after all, sufficient for every such thing, and is a tool to efface all committed evils. Fie upon such a faith and religion!

ready to depart like travellers. Thus, it was inspirationally put into my heart that I should compile a book on this subject, and that I should place the truth in front of the seekers-after-truth, and act with beneficence (*eh'saan*) toward the creature of God, as God the Exalted had beneficence upon me, so that

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Now one should understand that the word "*abb*", or "father", which the Christians illegitimately apply to God the Exalted by way of insolence, is a part of the 'shared lexical base' i.e. it is a part of those Arabic words which are found in all those languages which are the offshoots of Arabic and, with minor transformation, such words are found in those languages. Thus, for example, "father" and "*pitaa*", and "*baap*" and "*pid'er*" are the corruptions of the same Arabic word, which, God willing, I will describe in its appropriate sequence. According to the lexicon, the formulation of this word is anchored on four 'roots':

1. Originated from ***Abaa'***: because *Abaa'* is said for water that is interminable; and since the seminal-fluid continues to be produced in a man for a considerable length of years, and it is through the same seminal-fluid that the infinitely wise Majestic Creator creates an offspring, therefore the origin or source of such fluid was given the name "*abb*". And it is in the same vein that Arabs refer to a woman's vulva as "*Abu Daa'ras*"– whereas "*daa'ras*" is a name for menstruation – i.e. the 'father of menstruation', because the process of menstruation, too, does not become defunct

as a result someone may adopt the path of rectitude. And by performing this servive, I do not crave anything other than the pleasure and approbation of my Lord (*Rabb*) Who is the Provider (*Wah'haab*); and He it is Who is my aim and purpose: not any commendation by the people. And I have not extracted

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until after a considerable length of time; therefore, in a metaphorical sense, the menstrual flow is also taken to be a kind of 'watery discharge' and a woman's vulva is named "*Abu Daa'ras*", as if it, too, is a well of which the 'water' source does not [soon] get discontinued.

2. Originated from ***Abee***: because the meaning of "*abee*" in the lexicon is: to stop and to come to an end. Since [the role of] the male in this context 'comes to end' with the completion of depositing of sperm and he has no further duty in this activity – whereas, "*umm*", of which the meanings are much more extensive, takes this sperm in the receptacle of her womb where this deposited-sperm gets nourishment out of her blood. Thus, all this is embodied in the reason why the word "*abb*" is formulated the way it is.
3. Originated from *Ibaa*: because *Ibaa* refers to a "reed"; and since a male's organ of copulation resembles a reed, therefore the word to refer to him was "*abb*".
4. Originated from *abee*: because "*abee*" refers to the quenching of hunger, and since in the post-copulation phase a man's sexual urge becomes discontinued, therefore this aspect is also embodied in the formulation of the word "*abb*".

anything due to any erudition on my part, therefore I do not have the right to demand any praise for myself. And, by God! I uttered no word out of my mouth, nor did any reality became manifest to me except in this manner that it was indeed God Who explicated it to me, and it was indeed God Who taught me.

In short, these are the four parts which are found in that Law of Nature which is specific to "*abb*", i.e. "father", Thus it is on account of these that "*abb*" (i.e. "father") was named "*abb*". And now, when the reaon for formulating the word "*abb*" as a noun has become known, the respective words used as counterparts, in other languages, for this noun– e.g. *baap*, or father, or *pid'er*, or *pit'aa*– their repective reasons behind their naming conventions have simultaneously become known because these [reasons] have all emanated from this language and these words actually represent corrupted Arabic. Now one should think with a sense of shame and modesty as to whether a word, of which the reasons for adopting the naming rule are as noted above, can such a word be applied in reference to God the Exalted?

And if a question is raised, "Then why did the earlier Scriptures apply this word in reference to God?", the answer is that firstly, all such Scriptures have been interpolated and are of compromised textual integrity and any statement therein that runs counter to the truth and factual reality is certainly not worthy of credence because now those books are like unclean mud which one who is of purified nature should eschew. But even if one were to concede, for the sake of argument, that some such words did exist in the Torah, in some contexts, then it is possible for those to

And Allah is well aware of this reality, and He is the Best of Witnesses. Thus, O ye reader! Please do not direct any of your praise towards me, but do express your gratitude to Allah, because all this was achieved through Him, Who is the Lord of Honor. He acted with beneficence towards me, and He is the Best

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possibly have other meanings which may be directly opposed to the meaning of "father", because meanings of the words have an extensive range. But even of it is conceded that this word has only one connotation then the rejoinder could ne that since the Israelites, and their other offshoots later on, in those days were living in a state of decadence and had the lifestyle of savages; and they did not comprehend the pure and perfect meaning which is associated with the connotation of the word "*Rabb*" therefore, in keeping with their morally depressed condition, the revealed word of God explained it to them in words that they were able to comprehend. And a similar example (to understand this point) is that of the Hereafter which does not have a full-fledged explication in the Torah – instead, it contains incentives [for performing good deeds] couched in terms of wordly comforts, and warnings were expressed in terms of worldly disasters – because in those days [at their developmental stage] those nations were incapable of understanding a detailed exposition of the Hereafter. Thus, whereas as the outcome of this brevity of narrative [about the Hereafter] a whole group of people arose among the Jews who were deniers of the Hereafter and the Day of Judgmentl; similarly, as the outcome of the use of the word "father", an uninformed group of people, i.e. Christians, fabricated a humble man as God. However, all such indiomatic usages were, by their nature,

of all the Benefactors.

I have organized this book for the seekers-after-truth into an introductory portion, followed by several chapters and, at the end, a concluding portion. There is no power [to

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indicative of demotion. Since the teachings contained in those Scriptures were of a limited character and, in God's knowledge, those teachings were destined to be abrogated before long therefore such analogies [as "father"] were allowed as legitimate in the case of a people that existed at a baser level of morality and were of depressed outlook. And when that Book, which shows the true guiding-light, came into this world, no need remained for the lambent light that was mingled with darkness, and the age of humanity moved to its genuine state and all words became restored to their original, and proper, places. That was the mystery behind how the Holy Qur'an came into the world with the miracle of expressive conveyance [*ba'laa'ghat*] and eloquence [*fa'saa'hat*], because the world was in a pressing need to come to know of the true shape and form of language. Thus, the Holy Qur'an demonstrably placed every word at its proper place; and it opened up the qualities of expressive conveyance [*ba'laa'ghat*] and eloquence [*fa'saa'hat*] in such a manner that *ba'laa'ghat* and *fa'saa'hat* became the two eyes of the Faith. The earlier nations remained very much negligent in the matter of pressing language into the service role of solving the religious and spiritual mysteries. But they were also helpless and constrained in this matter, because they possessed only corrupted languages that were in a compromised state, which were mute in terms of expressing the reasons for their

accomplish anything] except due to the beneficence of the Noble One, the Omnipotent; and there is no energy except due to the omnipotence of the One with Transcendental-Power [*Qaa'dir*], the Magnificent One. We seek His munificence, and ask for His mercy– and He is the Most-

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naming-rules as applicable to the elemental-words (*muf'ra'daat*) and nouns (*ess'maa*): there was no system of elemental-words, nor was there any trove of systematic, ongoing, word-generation which is based on, and conforms to the word-roots [*maad'dah*]. These languages resembled the scattered bricks of a collapsed building which are lying around randomly, having no trace left of their once functional and orderly arrangement. So, how could such incompetent languages have helped them in the realm of divinity and theology? Therefore all those nations spiritually perished. Then the Holy Qur'an was revealed in such a perfect language which possessed all this linguistic apparatus and system; therefore the religion of Islam was protected from distortion, and the created-beings did not usurp the place of God of Transcendental Power.

Now, I had intended that at this point, going forward, I will provide an explication of a few more words and demonstrate as to what a remarkable extent do the elemental-words of Arabic language possess the high-level factual information within themselves; but regrettably, due to the concern for economy of space in this discussion, I will have to actually divert from this theme at this point. However, the three-hundred words or so which I have already written here in this context, these were written for the very purpose that my

Merciful of all those who are merciful. I have begun this with His name and, God willing, I will conclude with His beneficence: and He is the Most-Beneficent of all those who are beneficent. He is the Lord, the Helper, so He alone do we worship and He alone do we implore for help. I intend to show His praise

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opponents, too, should formulate text-narratives of a similar kind in their own respective languages – for example they may write a similar prologue and a similar introductory discourse, written in terms of elemental-words, and show it to me, so that I may also see as to what extent they possess elemental-words (*muf'ra'daat*), and to what extent they can pragmatically employ their elemental-words in a text-narrative that deals with a specific subject. And confirm whether they possess a full system of elemental-words (*muf'ra'daat*) or they just engage in empty boasting.

At this point I deem it prudent to address and remove some of the suspicions and misgivings of Max Müller[?] which he has noted in his book, *Lectures on the Science of Language,* volume 1, under the discussion on Philology. The following discussion is presented in the form of: 'He says' and 'My response'.

He says: One of the factors prohibiting the advancement of knowledge is, among others, some nations coined derogatory epithets in relation to some other nations so as to for viewing those nations with denigration and contempt; therefore they were not able to learn the lexicons of such ridiculed nations. And up until the words 'barbarians' and '*a'ja'mi'* [?] had not been purged out of the lexicons and vocabulary

riding atop the mount of a laudatory ode [*qa'see'dah*], and adorn these laudable attributes of His with freshly inspired poetic verses – hoping that Allah the Exalted may grant acceptance to this humble gift, and that He may place the Divine benediction [*ba'ra'kat*] into this book. And the one who

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used by human-beings, and instead of these the word 'brother' was established in that context,; and similarly, until this right of all the nations of the world was conceded that they have originated from the same species, until then this branch of knowledge, i.e. Philology (the science of languages), did not begin.

My response: This piece of writing seems to suggest that, in fact, the writer has an objection to the Arab people, and he thinks that when the Arabs refer to the group of people who speak non-Arabic languages as "*a'ja'mi*", they use this word merely as an indication of their grudge and prejudice, by way of demeaning the other (non-Arab) nations. But what gave rise to this blunder on his part is his own grudge due to Christianity to discover whether the expressions "*Arab*" and "*Ajam*" are of human contrivance, or these originated with God the Exalted – although he himself affirmed in his book that it is not possible for a human-being to invent the elemental-words (*muf'ra'daat*) of a language. Now I am going to explain to him, and to those who share his ideas, that these are two words in the Arabic language which are used in the opposite sense *vis-à-vis* each other. One word is "Arab" which means one who is eloquent of expression, and is expressive in conveying one's meaning; and the other word is "*Ajam*" which is used in the opposite sense to the first one, i.e. which means non-eloquent and

searches, God grants such a one. Thus, let there be glad tidings for all those who search!

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tongue-tied. If in Max Müller's view these two words are not ancient and the followers of Islam have invented them, out of spiteful grudge, then he should provide the trail of those words which in his opinion were the original words; because it is not possible that a people may not have any name [e.g. 'Arab'] from ancient times, and when you concede the people to be ancient then you have to cocede that these names ['*Arab*' and '*Ajam*'] are not of human contrivance; instead, that God of Transcendental Power, the Knower of the Unseen, Who has created human-beings with varying capabilities, He determined these two names on the basis of a variety of faculties. There is a second piece of evidence as well: if these two names '*Arab*' and '*Ajam*' have been invented by some human-being based on prejudice and contempt alone, then these two appellations will, no doubt, run counter to the actual reality [of eloquence and expressive-conveyance], and this naming would be proven to be an unmitigated lie which cannot gain wide acceptance. But I have already proven in this book that the word "*Arab*" is, in actual fact, an appellation that reflects the true reality of those who are so named, and it is true, in actual fact, that the Arabic language, in terms of its system of elemental-words (*muf'ra'daat*), its finely delicate formulations of expressions, and on account of its myriad of wonders and extraordinary features, is established at the rank of such a lofty station that

Lyrical Poem[21] (*Qa'see'dah*) in Praise of God the Exalted, and an Encomium (*Na'at*) for the Qualtities of the one who is the Best of Creation (the Holy Prophet, Muhammad [s.a.s.])

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indeed one has to inescapably say that, in contrast to Arabic, the other languages are like a mute person. And not just that, when we observe that all the other languages are lying still like inert objects – and the dynamics of 'ongoing, automatic, process of word-generation in consonance with word-roots, under the system of elemental-words' (*itteraad-e-mawaad*) is extinct within these languages to such an extent that it is as if these languages are lifeless – then one has to perforce admit that in fact those languages are in a degenerate state; and this fact is articulated very softly in Arabic language: that compared to Arabs, the other people are named '*Ajam';* otherwise, these languages and their associated people did not even have the right to be even given this appellation; and if their degenerate linguistic state were to be expressed with graphic accuracy it was quite apporiate for such languages to be named the 'dead languages'. At any rate, I am not presenting this case only in terms of an absolute claim; to resolve this issue, I have published as part of this book an announcement with an offer of a prize of 5,000 rupees. Thus, if there is anyone who vows to falsify this claim– whether it be Max Müller or anyone else – the straightforwad approach for them would be to prove their [aforementioned] idle boasting with fully satisfying arguments and evidence, and win 5,000 rupees cash from me. Further, I feel sorry for Max Müller that he, being avowedly a Christian, has

1. *O' You, Who has encompassed Your creation with Your favors and gifts; We praise You while we lack the (requisite) capability to praise You (fully)*

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brought up an objection which runs counter to his own Holy Scriptures, because his own Holy Scriptures have narrated the appellation of "*Arab*" with the same word: "*Arab*" itself. Did he not even remember the Bible at the moment of his impassioned prejudice? Look at the *Acts of the Apostles* in which their God has expressed the appellation of "Arab" with the word "Arab".

> [Translator's Note: This is apparently a reference to the *Acts of the Apostle* (2:11): *"Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."* (Acts (2:11), King James Version). In addition, 18 *other* books (not quoted here) of the New Testament as well as the Old Testament use this word in its proper context. End of Translator's Note].

Thus, when his own Holy Scriptures, too, maintain the same respect and regard for the appellation of "*Arab*", in contrast to which the applellation of "*Ajam*" exists, the it is really regrettable that, even though he vows to be a Christian, but still he has found it disagreeable to accept the repect and honor of this word, accordingly; and he further did not accept the contrasting appellation "*Ajam*". He should have thought his own Holy Scriptures had verified and confirmed this pure meaning of the word "Arab", that is why these books

2. *Pray, look towards me with a glance of Your mercy and compassion – O' You Who are my Protector; O' You Who eradicates grief and anguish.*
3. *You are indeed the refuge, and You are indeed the sanctuary for us: in this*

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expressed, in multiple contexts and locations, the appellation of "*Arab*" with the word "*Arab*" – which is pointing towards their characteristic feature of eloquence. Thus, prior to the existence of the *Injeel* [or the New Testament], too, the Bible [i.e. the Old Testament] mentions the word "Arab" numerous times, everywhere.

> [Translator's Note begins: Some examples of these references, alluded to by the Author, are as under: *Isaiah* (13:20) and (21:13); *Jeremiah* (3:2) and (25:24); *Joshua* (15:52) and (18:18); *Ezekiel* (27:21); *Galatians* (1:17) and (4:25); *1 Kings* (10:15); 2 *Chronicles* (9:14), (17:11), (21:16), 22:1), (26:7); *Nehemiah* (2:19), (4:7) and (6:1). End of Translator's Note]

Further, those [Israelite] Prophets who had prophetic sayings in relation to the Arab land, they used the word "*Arab*". [e.g. see *Isaiah* (21:13), *"A Prophecy against Arabia"*]. If the word and applellation, "*Arab*", does not owe its origin to God the Exalted, then it would inevitably entail that *Injeel* and all those other books that are considered Holy Scriptures did not originate with God the Exalted: in such a case, all these books will have to be forsaken.

He says: In my view, the actual beginning of the

world as well as (in the Hereafter) after we are no more.

4. *We have witnessed the calamity during the age of (spiritual darkness); Pray have mercy on us, and make us disembark in the House of Divine-Light.*

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science of linguistics occurred on the first day of the Pentacost.

> [Translator's Note: Pentacost refers to the Christian beleief about the descent of the Holy Spirit upon the Apostles and other followers of Jesus, Son of Mary, while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles (2:1-31). End of Translator's Note]

My respeonse: Since the *Acts of the Apostles* narrates that the disciples of Jesus began to speak in a variety of tongues, therefore Max Müller took that as the conclusive evidence that it was the Christian religion which laid the foundation of research into various 'tongues' (or spoken languages).

> [Translator's Note begins: Acts (2:1-4) says: *"And when the day of Pentecost was fully come, they were all with one accord in one place... 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."* End of Translator's Note.]

Now, let the people endowed with insight ponder over it as to what a great prejudice the writer [Max Müller]

5. *You are wont to forgive even colossal sins, if there is repentence; You alone relieve the necks of people from the (crushingly) heavy burdens.*
6. *You are, indeed, my purpose, and You are, indeed, the One Besought of my*

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is exhibiting here, with empoying such baseless ideas. It is a matter worht podering over that in chapter 2 of the *Acts*, it is explained the 'tongues' in which the disciples spoke on that day, were the very same in which the Jews of Jerusalem usually spoke. It is not stated that, at that specific time, the started to speak in the Chinese, or Sanskrit, or Japanese 'tongues'. Instead, it is clearly written that the Jews comprehended all those 'tongues' because all those 'tongues' were spoken in Jerusalem.

> [Translator's Note begins: According to Acts (2:5-11) "*5-And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6-Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7-And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8-And how hear we every man in our own tongue, wherein we were born? 9-Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10-Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11-Cretes and Arabians,*

soul; And it is You in Whom I repose my entire trust and all my hope.

7. *You granted me the goblet of the finest wine of love; so, therefore, I drank goblets upon goblets (of it).*
8. *I will perish but my love (for You) shall*

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we do hear them speak in our tongues *the wonderful works of God."* (King James Version). Translator's Note ends.]

Thus, in this situation, what is the 'miraculous' element, here, with respect to the disciples? In fact, presenting such descriptions in this day and age should be considered an embarrassment. Is it not possible that the disciples may themselves be versed in those 'tongues' which were frequently used within the clan and extended families of the disciples– while they are all the same people, residents of the same city, and were part of the same clan – and the cultural intercourse required that due to kinship, relationships, and socially meeting each other, day in and day out, and carrying out mutual transactions, some people were familiar with the spoken languages of the other groups of people? Then what is so far-fetched in this that the disciples, too, may be quite familiar with the spoken-languages of their near and dear ones? So, this 'miracle' does not seem to exceed the kind of 'miracles' which the *sa'dhus* [i.e. ascetic sages among Hindus] of Lahore, too, demonstrate. On the other hand, had Max Müller written that the science of linguistics originated with the enemies of Jesus the Messiah, and initially they were the ones who laid this foundation, then such an assertion could have, apparently, seemed true, because in the same chapter of the *Acts*, it is admitted

not perish; Even in the dust of my grave, my voice will be recognized due to the resonance of Your remembrance.

9. *My eyes have not seen a Benefactor like You;O' You Who keep on expanding the ambit of Your favors; O' You Who have*

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that the Jews, in the same city where the disciples resided, had been speaking in those 'tongues' for a very long time. Thus, the precedence in terms of speaking these 'tongues' is proven in favor of all those Jews. And it would suffice to concede just as much respect for the disciples, in this matter, that we may presume that, unlike jugglers, they were not useless; instead, they had learned these spoken languages from their kith and kin, because they had received their upbringing among them. And the fact of the matter is that nobody appeared in the world, with the sole exception of the Holy Qur'an, to point towards research concerning these spoken-languages. Thus the purified Word of God stated (30:23) [Arabic:] i.e. *Among the Signs of the existence of God the Exalted and His Oneness are: the creation of the heavens and the earth, and the diversity of your tongues and colors. In fact, these are major Signs for the recognition of God, but for those who possess knowledge.* Now see for yourself, how strongly attention has been drawn towards the need for research into [the diversity of, and interrelationships between] languages; so much so that it has been proclaimed as a basis for the recognition of God. Is there any verse, similar to this, in Injeel? I emphatically claim that there is none! Thus, there is reason for you to feel ashamed. **[*End of the Author's extended marginal note*].**

all the benefactions.

10. *You have indeed been the Besought One of my soul: in every droplet of ink and in the entire script I have dictated.*

11. *When I witnessed the perfection of Your tender-kindness and Your bestowals; my hardship vanished: now I don't even feel my distress.*

12. *I have effaced my ego – and the emotions it entailed – when the Besought of All the Seekers (of God) came to me.*

13. *We have embraced a death that is invisible to our adversaries; Our funeral*

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[19] These are two laudatory epithets given to the Holy Prophet Muhammad (s.a.s.) by the residents of Mecca, when he was a young man, before the advent of Islam. *Sa'dooq* means 'one who is extremely truthful and trustworthy'; *A'meen* means 'one who is a very reliable custodian for something entrusted to him for safekeeping' [Translator]

[20] Several allegorical references to 'the Arabic language' are made here, by using various figures of speech, and also by using the pronoun "it" or "its" for Arabic. [Translator]

[21] [Author's Footnote begins: The writing of this Qaseedah was started on Monday, 15 July, 1895 A.D., around 8:00 a.m. and was completed the same day, before 5:00 p.m. This is due to the munificence of Allah the Exalted and His extraordinary support. Author's Footnote ends.]

procession has gone far away from the living.

14. *If the compassion from God, Who is the Bestower of Security, had not taken care of me, it was well-nigh that the floods brough about by my crying and wailing [in supplication] would have effaced my very existence.*

15. *We devotedly follow the Light of God the Exalted from the moment it manifests itself; We are not who barter away the first night[22] of the month, and take darkness in exchange.*

16. *My soul is far off from anything that is murky; I have made my sturdy*

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[22] In the lunar calendar, the sighting of the 'new Moon' (crescent) marks the beginning of the month. The crescent is not very easy to sight, and its visible light appears to be very little. Those gifted with a sharp sight, can still sight it. Further, the night before the crescent, is very dark. Similarly, everyone waited for the Reformer of the Latter Days (the Promised Messiah and Imam Mahdi), but when that "Crescent" appeared, it was not easy for everyone to see it and affirm its sighting. Those who did not have spiritual insight, they denied it due to their own deficiency.

The author, here, seems to convey the idea that: those who have sighted the crescent on the first night of the lunar month – despite its initially difficult visibility – will not exchange it for (or go back to) the 'spiritual darkness' that preceded it. [Translator]

she-camel[23] *sit close to my Illuminator.*

17. *When I saw my ego blocking my way, I forsook it (to look) like a carcase lying forlorn in wilderness.*

18. *I drank up goblet after goblet of death, for the sake of Guidance; thus it was, after my (ego's) death that I saw the spring of my survival.*

19. *My desires, in the age of [experiencing] pleasures, became extinct; Thus, I regained those in the times of separation [from my Beloved] and burning [passion of yearning, for*

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[23] 'She-Camel' is a metaphor derived from the Holy Qur'an (91:14), as an exegesis of which the Promised Messiah [a.s.] wrote in his book *Islami Usool ki Philosophy* (or, *Philosophy of the Teachings of Islam*, page 173, English translation):

> "… the soul of man is the she-camel of God which He bestrides, meaning that the heart of man is the place of Divine manifestations.The water of the she-camel is the love and understanding of God which sustain it."

The phrase "my sturdy she-camel" may be taken to mean 'the robust soul of mine' [which is granted by God], and the word "Illuminator" attributively refers to Allah the Exalted. The couplet of the *Qaseedah*, here, seems to convey the following meaning: *I am obediently at rest – humbly positioned near God the Beneficent– with my robust, but obediently harnessed, soul which is fully attentive to readily obey Him.* [Translator]

my Beloved].

20. *Had there not been the illuminating Lamp from God, the Gracious; Our crystal [of heart and soul] would have remained without getting cleaned.*

21. *I observe that the munificence of God the Bounteous has enveloped me: in the lihe in the Hereafter, as well as in this life.*

22. *Allah has granted me the Gardens of His Knowledge; If there had not been this Divine favour, I would have been like the inane persons.*

23. *It is the sighs [of longing] of the [spiritually] sick, which has demanded my advent; Thus, I came to their presence, holding goblets filled with cure.*

24. *Allah, indeed, is my Creator and the Soul of my soul; He is such a Beloved to Who my soul is totally devoted.*

25. *In all commendable attributes, He is uniquely positioned: and, among all the heights, He alone excels all the heights.*

26. *If you perceive His value, do*

stand up thou, for Him! And, by devoting your heart-and-soul, run fast and move forward.

27. *His Kingdom is everlasting – based on His own Self-perpetuating Power – and for Him is the supremacy, along with His self-sufficiency, holiness.*

28. *My heart became overwhelmed with the love of His Countenance; So much so, that I threw away my ego and the desires it entails, treating them as false and defunct.*

29. *I observe that love has illuminated the innermost domain of my innermost realm; And I observe that my (profoundly passionate) love is writ large on my face.*

30. *No image or perception has survived in my heart, except that of Him; the favors of Allah the Exalted have suffused the face of my desires.*

31. *The gusty winds of my love for Him utterly scattered the dust of my being; So, my heart became self-effacingly enamoured of the intensity of those gusty winds (of my love).*

32. *I treat the [episodes of] grief and distress with the [excising] swords of His Munificence; And Allah is, indeed,*

sufficient for me, and what a great Shepherding-Guardian He is!

33. *Nowhere did my nose ever smell the stench of humiliation; And I have blasted off the dust of death among the adversaries.*

34. *O' my Lord! We affirm faith in that You are the One-and-Only; the Lord of the Heavens and the Creator of the dust-colored Earth.*

35. *I have affirmed faith in all those Books which You have sent down; and also in all those Prophecies which You have foretold.*

36. *O' my Protector! Pray take care of me, as You alone are my shield; O' my protective-haven! Protect me from the (disorderly) uproar (of the those who are malicious).*

37. *O' Lord! Grant me help (and empower me); And take revenge from those who bury the Faith.*

38. *People do not know the points of excellence of the Faith of (Hadhrat Muhammad s.a.s.)Mustafa; And they are embracing (spiritual) death due to their miserliness and hypocrisy.*

39. *They offend and hurt me; they are*

a people who laid waste their religion: those with impure and foul objectives, and (spiritually) murky ideas.

40. *They attempted to fighten, but the Men-of-God do not get frightened, due to their bravey – in the face of the hardships and combats of the world.*

41. *The malicious among the people stare at me like a fox; they cause me distress [as if] by uttering feline meows and vulpine howls.*

42. *They indulged in jealousy, and used abusive language like jealous people; It has always happened that the people with selfish and carnal desires act jealously toward one who is [Divinely] gifted with excellence and superiority.*

43. *Like enemies they bared their fangs and lunged in attack – using the utterences of the 'son on falsehood', the tale-bearing slanderer.*

44. *The malicious among the people, declare me an unbeliever; Their disparagement has cause me to excel even further in terms of rank and superiority.*

45. *They all have shed their garments of God-fearing righteousness [taq'wa];*

Now they are left with nothing except the outward gear of misguidance.

46. *I see nothing but turbans and beards, or [an array of] such noses which have become crooked due to the excessive indulgence in crookedly stubborn argumentation.*

47. *And I observe their indignation which is boiling up as if it is in the deep-sea; their waves of [anger and] misguidance are like the waves of an ocean.*

48. *The words of the malicious among people are like sharpened lances; their [covering up]'garments of barking' have laid bare [the reality of] their inner-selves.*

49. *Who will break the news of my debasement and my distress to my Chief, the Ultimate among Prophets [Khaa'tam al-Rosul], the one who possesses beneficence and excellence of benevolence.*

50. *O' you who have purified ethics and morals; and who has purified attributive names! We have come to you, after being oppressed by the tyranny of the ignorant.*

51. *Certainly, love can be neither laid*

waste nor can it be purchased; O' you who are the Sun of Generosity and Magnanimity, we are in love with you!

52. *You are, indeed, the one who combines all the virtues within yourself; You are, indeed, the one who has come to revivify and revitalize.*

53. *You are the one who– only for the sake of the Lord– gave up your pacifying calmness with the enemies: adopting [the approval of] your Lord, over and above your own self.*

54. *O' you who are the treasure trove of Allah's beneficent favors, munificence, and gratuitous bestowals! The creattures [of God] are rushing towards you to seek refuge.*

55. *O' you who are the full-moon of the Divine-light and perceptive-knowledge of Allah the Exalted! People with the purified hearts are hurriedly moving towards you.*

56. *O' our Sun; O' cynosure of Divine Luminescence! You have illumined the faces of cities as well as wildernesses.*

57. *I certainly see such glory in your sparkling face, which transvends the aspects of brilliance in the countenance of the Sun.*

58. You have not come to us but, indeed, at a timely hour of need; Your arrival is like that of downpour in a season of sweltering heat.

59. I have seen the countenance that is the [blessed] countenance of Muhammad [s.a.s.]– a countenance that is like the full-moon.

60. The Sun of Guidance rose from Makkah for us; the Spring of Benefactions gushed out for us from Hiraa.

61. The rays of the Sun resemble an aspect of his luminescence. When I saw this 'Sun' [the Holy Prophet Muhammad [s.a.s.]], it caused a tumult in my wailing [in supplication].

62. God the Protector caused our resolve about His Religion to become elevated; Thus, we are laying down our pathways of advancement, high up on the constellation Gemini.

63. We engage in endeavors and exert ourselves like youth, for the Faith brought to us by Muhammad[s.a.s]; We are not like a man whose limbs have become incapacitated.

64. We scaled the heights to reach the constellation of Pleides in heaven,

so that we may bring back the [risen] Faith down to earth.

65. We have been formed like swords; So we smash the heads of the malicious, and the skulls of the enemies.

66. We invoke blessings upon the Companions of the Holy Prophet s.a.s. and their troops, who remained present in his company both in times of hardship and ease.

67. Due to the benedictions of the the Holy Prophet [Muhammad s.a.s.] and his munificence, they had their carnal desires smashed into pieces; and then they were submerged into Divine Light.

68. They stood resolutely by the feet of the Messenger [of God] in the battles; they had presented themselves to be sacrificed [in his cuase].

69. So the blood of these men, who were true and sincere [in their love and devotion], was spilled under the swords [of their enemies] like that of a baby-deer.

70. When [their]hearts were beating in [such] anxiety [as if] they had reached their throats; they adopted every hardship for the sake of Allah [the Exalted].

71. They entered the garden of this noble body-of-followers [Mil'lat], which has many springs and shady trees.

72. They were consumed in their love for [Hadrat Muhammad] Mustafa s.a.s. and, due to their love for him, they became cut-off from their ancestors and also from their progeny.

73. They accepted every calamity for the sake of the Religion from Allah; they even agreed to undergo the hardships of exile.

74. They preferred the [blessed] countenance of the Holy Prophet Muhammad s.a.s. and its Divine-light; and they distanced themselves from the company of their [former] friends.

75. They were [Divinely] illumined at the time the darkness of perversion and corruption; they found light in the murkiest of all dark nights.

76. The malicious people usurped their property and belongings; then (their Heavenly King) granted them the precious jewels and gems of true wisdom and Divine-light.

77. Bravo for them! They were slain for the honor of their Lord [Rabb]; and they laid down their lives in the spirit if

truth and purity.

78. *They were present to participate in all the pitched battles; until they fulfilled their covenant, with full faithfulness, for the approbation of God the Protector.*

79. *They surely did not stray from the pathways of Guidance; and they gladly accepted the tyranny of their enemies and the hardships of many a wilderness.*

80. *This is the very same Messenger [of God] at whose door we have come today; in a spirit of love, obedience, and contentment.*

81. *I wish that my heart – with its rolling, tumultuous, waves – could have been given an incision: so that I could show the people, how is its ocean full of water.*

82. *We have moved to his shadow, in the scorching heat of many a sweltering mid-day – like a bird when it takes refuge under the [rich] shade of bunyan tree.*

83. *O' you who denies our Faith and our Prophet [Muhammad s.a.s.], and rudely vituperates against the [Holy Prophet Muhammad s.a.s.], the Chosen One!*

84. By God! I would not be considered a brave man if, on the day of the battle, I were to not attack you suddenly and fervidly– O' son of rebellion!

85. We are indeed viewing his beauty and graceful loveliness; and also the comeliness of the kohl-like color of his eyes.

86. He is the Full Moon, and a full moon does not become devoid of luminescence just because of the absurd chatter of a blind man

87. The unbelievers cannot see the light emitted by his beauty; death is a better option than living a life of unconsciousness

88. We are treading upon the pathways of his Faith, and we are averse to every infidel, atheist, and adversary of reason

89. We adopt the Prophetic-traditions and injunctions of the Holy Prophet[s.a.s.]; We follow the Word of God, and not any opinions

90. O' you who denies me! It is a God-fearing and righteous person [mut'taqi] who has a good end; Thus, like people

of wisdom, keep an eye on the ultimate outcome of things

91. I see you, how you have a conceited and vainglorious gait; Have you forgotten about the Day of Travel, and the Night of Departure?

92. O' you who has crossed all bounds! Repent! The hour is well-nigh when you will bite your insensate hands

93. Do you strike glass upon the slab of stone? Have mercy on your own self; do not perish [spiritually] due to your arrogant denial

94. You have been deceived by the statements that are devoid of any enlightened insights; The reality of Prophecies has been made confounded for you

95. Poisons of various kinds are indeed the worst thing in the world; And misguided-opinions, too, are a poisons among a variety of poisons

96. By denying me, you eschewed and overstepped the bounds of God-fearing righteousness [taq'wa]; Have you [done so because you have] cut open my heart [to look into it], or have you seen any hidden sin on my part?

97. My Signs will come to you, and you will recognise those; So, have patience and persistence, and do not abandon the way of prudent-modesty

98. One who is close [to God] in endearment is not wasted while facing an ordeal or trial; A reward is determined for such a one, for every single calamity he faces

99. O' our Lord! [Rabb] Pray adjudicate a respectful resolution of the dispute among us; O' You Who is watching over [what is in] my heart and the inner-most reality of what my exterior shows.

100. O' You Whose doors I see left open for the beggars and seekers; Pray, do not reject my prayerful supplication

Prologue

(*Al-Moqaddimah*)

A narrative of the reasons that cuased this book to be written, and a description of what I have been taught by Allah, the Great Bestower.

(O' reader of this book!) may Allah, the

Sustainer, keep you from making mistakes, and may He be your Helper in all your virtuous objectives, because this age is exceedingly iniquitous age: it is like a scorching hot day, or like a torrid country; various branches of learning and perceptive-knowledge lay wasted in this age, and [perverse] innovations and customs have become widespread; and all worries and concerns have become exclusively devoted to the materialistic-world; and black-mud fell into the charcoal of temperaments; and the water-well that had abundant water, ran dry; and the people of this age took [the tree of] *Zaqquum*[24] as if it were dates and butter; and the true-believers became meagre in number but the malicious ones, who are given to disputation, became preponderant; and they installed the Messiah [son of Mary] as 'God', although they knew that he is an unpretentious and humble man; and, in addition, similar days of evil-portent consecutively appeared. Thus we

[24] *Zaqquum* metaphorically denotes 'the tree of disbelief'. The Holy Qur'an has, in its idiomatic usage, compared the true belief to 'a good tree' which brings forth its fruits at all times (14:25-26) and disbelief to 'an evil tree' *Zaqquum* (14:27). Interpreting it in the sense of 'deadly food', the verse (14: 27) would mean that the eating of the fruit of 'the accursed tree of disbelief' brings about spiritual death. [Translator]

beseechingly complain, in submission to Allah, Who is the Lord of the Worlds [*Rabb-ul-Aa'lameen*] – and we call to witness the same God Who illuminated the stars, and Who caused the rain-bearing clouds to move [for rain], and made the [seven] heavens in perfect harmony[25], and permeated those with brilliant radiance – that this is a true fact that [spiritual] darkness has become extremely intense in this age, and it has settled within the hearts of men and women, and their temperaments have become inclined towards oppressive injustice and [a variety of] falsehood and lying, and the ways of debauchery and libertinism have been adopted, and people have abandoned the ways of honesty and trustworthiness, and have become comfortably accustomed to falsehood and breach of trust; and they have perverted the injunctions of religion. They consider the matters of truth and wisdom to be frivolous and futile, and they regard gold-nuggets as dross; and when they tread, they tread crookedly; their very faculty of comprehension has departed: which would cleanse the hearts and find out the signs of the rain-bearing cloud, as distinct from the cloud not carrying any precipitation. Thus,

[25] See, the Holy Qur'an (67:4, and 71:16) for the word "*tibaa'qa*". [Translator].

they only proved themselves to be only grazers like four-legged animals: they have no perception of the time or season, nor do they recognize the present time– that here it is! They do not tread the paths of Godly-truth and factual reality, and do not search for the key to finding this pathway; and they do not ponder over the Holy Qur'an like judiciously inclined seekers. And they do not desire to see the torrent of Allah's munificence to pour down, and they blindly wander through such wilderness of loss and misguidance which neither have anything edible nor have any water source. They cause hurt by their sharp and harsh words and expressions: and those expression are not as sharply cuttingly as swords – those are sharper [and more scathing]. And such people do not care at all for the dignified rank of the truthful ones, and when it is exhorted to them: do not cause disorder, and have a measure of God-fearing righteousness and adhere to guidance, they respond, 'We are, indeed, the foremost among the reformers!' Therefore, since they tell lies and do not forsake rebellious disorderliness, but are engaged in concocting falsehoods, God has set a seal [of confirmation] on their hearts, and has made them drink up the poison of their own sins, thus they were not able to successfully adapt,

and perished [spiritually]. They were exhorted to, but the exhortation brought them no gain; and they did not exhibit anything except enmity and did nothing except demonstrate rebellious disorderliness – and you observe how they go about transgressing in the land. They hastened forth from every height and they were the cause of every lamentation and bewailing; and they walked at a rapid pace in order to kill their hunting-targets; and they spread debauchery, immodesty, and falsehood – because they themselves were given to debauchery and depravity. And it is for this reason that you see that trustworthiness decreased and breach of trust became rampant; and shamelessness excessively spread, and misguidance had numerous offspring; the bitch of debauchery got in heat; and the ordinary days of the fornicatoress of mischief went away; and the pregnant one of exhortations yielded the reverse birth-presentation; and the camel of absurd-talk were fattened; and the fast-paced, noble-born and noble-bred, she-camel of truth – despite its young age, freshness, and good health – was slaughtered: thus nobody mourned it, nor anyone shed tears; instead the pony of falsehood was let loose in the pasture, and it grazed up the meadow of truth until it got

filled to its rib-cage; thus, no one prevented it from this [activity], instead, it were the hands of Muslims that were smashed up; and the swords of the enemies came out of their scabbards; so the free men were made captive and their flesh was skewered and then placed on burning fire to roast, then chewed up with teeth, or ground and eaten up; and the doomsday set in; and the flood of mischief prevailed and the dam broke; and the calamity became more burdensome, and catastrophes befell and suddenly these captured [them]; and hail-stones fell upon the land of God-fearing righteousness, and the firmament of virtue hid behind the cloudy overcast; sin and depravity stretched extensively in time, and its murky night extended to midnight; and [a variety of] sins made an incursion and launched an attack, until they fractured the rib of virtue and smote its chest with a spear; and people became stray, unrestrained, and autonomous; and the eyes of justice suffered from soreness; and the wounds of malevolence became very malignant; every insolent person engaed in reviling; and the ordeal proliferated excessively and its arrows rained down from very direction; and moral impurity got married, and thus it got pregnant and gave birth to daughters resembling her

appearance; therefore they brought along with themselves destitution and starvation; and the land lay ruined, and the torrents of calamities poured down– and there was none who could be deliverd safely from these calamities; whether such a one went towards Yemen, or Syria, or Makkah and Madinah, and returned after visiting their rural outskirts; and nobody escaped starvation, although he have been eating [low-grade] corn grain and always remained contented with this type of grain, and continued its consumption by way of covenant; and the enemies did not spare his life although he said [in humility], 'May my father be sacrificed over you'; and there were many who recanted their faith: they used to say, 'There is none worthy of worship except Allah; Muhammad is the Messenger of Allah', but after that they disavowed their Faith, and after they affirmed their faith and saying, 'All praise belongs to Allah' [*Alhamd-o-lillah*] they turned disbelievers. Thus we saw such ordeals during this [spiritually] murky night which made us realize what an extremely harsh calamity this is. And we penned all these narratives regarding the adversaries in such a state that we were reciting, 'Surely, to Allah we belong and to Him shall we return' [*Inna lillah-e wa inna ilay'he raa'je'oon*], and

say, ‘There is no power to avoid any evil, or accomplish anything good, except with the help of Allah’ [*Laa hau’al-a wa laa quwwat-a illa billah*]. And people who say: We are the religious divines [*ulema*] of Islam, and are the stalwart scholars of the Faith of the Holy Prophet [s.a.s.], but we view them as lazy and indolent beings who are given to voraciously eating like cattle; and they do not provide any help or support to the Faith with either their talk or through their pens– with the exception of those special men of God who are small in number– and you will find most of them in such a state that they harbour malice towards the truthful men-of-God; and it never happened that when they heard any truth they did not raise a clamour among themselves; they do not know what is the truth [*haqq*] and the ‘rightful sense of propriety’ [*sa’waab*]; they do not desist from causing mischief and trials, and they mix falsehood with truth to cause ambiguity, and mislead the ignorant with their faultfinding. And they regard like a devil the man whom God has appointed and raised for the [spiritual and moral] reformation of people, and they proclaim the true-believers to be disbelievers; and they do not tread in any direction except that of uttering falsehoods, and their tongues do not incline towards

anything except to utter pronouncements of disbelief; and they do not even know what serving the religion means; they mixed falsehood with truth and knowingly prevaricated against me. Thus it is the greatest hardship for the Faith of the Holy Prophet s.a.s. – who is the best among the creation [of God]– that the majority of the contemporary religious-divines [*ulema*] have transgressed the bounds of devoutness and trustworthiness, and they are at work in the manner of the adversaries of the Faith; and they keep on [protectively] falling upon falsehoods and fabrications to shield these from the onslaught of the truth and wisdom. And they do not care at all about God the Glorious and, like those who harbour enmity, they are helping the disbelievers. And, within their hearts, they have convinced themselves that thay are on the right path, although they are constantly treading the paths of [spiritual] doom. They only know their own carnal desires; they do not search for [implicit] meanings, nor do they ponder over these. They listen to the words of truth and then they disdainfully reject it: as if they are being invited to face death. And although they observe that the materialistic world is extremely unfaithful [to mortals] and this era is characterized by faltering and stumbling

face-down, but they still [eagerly] fall upon the materialistic-world like one who is in love. And some of their actions are what they do at home, whereas they have some other acts which are only for ostentation. Thus, woe be to those who pretentiously show off! And they have seen very well how much the ordeal caused by the disbelievers has flourished, and they know it full well that the Faith is a target of those who are given to disorderliness, and that the truth has been trampled under the feet of the dissolute – yet they lie asleep, as if unaware of it; and they pay no attention whatsoever to do something in sympathetic support of the Faith, and they attentively listen to every hurtful voice, and they are not shocked at the utterances of the dissolute disbelievers, and they do not rise up like any person who has a genuine sense of self-honor, instead they act as if they are heavy and weighed-down like pregnant women – although they are not pregnant. And when they get up to undertake anything virtuous, they do so with lethargy and languor: and you will not find in them the characteristics of hardworkers. But when they see any [opportunity of] sensual pleasure, they run towards it or even leap and hop while hurrying towards it. This is how our notable religious-divines [*ulema*] conduct themselves;

but [on the contrary] the disbelievers are putting in great endeavors to liquidate Islam, and all their mutual consultations [and plans] are geared solely to this objective, and they are unrelenting in their efforts. They brought about textual perversion in books, even in newspapers, and exhibited great cunning, and arrayed falsehood in multiple ways, and [spiritually] misled and destroyed multitudes of ignorant people; they [spiritually] killed many people and exhibited a strange kind of cunning and deceit – and their sword [of deceit] never missed their target. They travelled to other lands with the intention of settling there if they assessed their inhabitants to be suitable for their purposes. And they did not spare even an iota of a chance to create mischief and disorder; and, due to their enimosity, they clearly exhibited their malice. And they corrupted the matters of truth and rectitude; and they sat with folded legs, as it were, right next to Satan and made a truce with him; whereas they could not separate themselves from having hatred towards the truthful ones– instead we find everyone of them to be in a state of rage and fury, and we observe them to be bent on causing harm and hiding the truth; we found nothing in them except the tendency to fabricate lies. And they do not know anything

except eating and having sexual intercourse; and they do not opt for anything except embellishment and perfume; and they do not walk with a style other than that of swaggering pompously.

My heart was perturbed, and it was well nigh that I may have breathed my last, had it not been for God the Mighty, the Strong, Who was with me– and He alone is our Lord; and there is no Lord for the disbelievers; and He is the one Who listens to our supplication and listens to our wailing in prayer, and when we go to His presence in a state of restlessness, He comes towards us. Likewise, when a profusion of calamities threatened me, and feebleness of Muslims cuased my body to shiver; thus, I wept at a critical time and prayed to my God Who is the Adjudicator and Resolver of our needs, and I called out to my Lord and Friend like one who humbly supplicates to one's Lord, and I said, O my Lord, You are our refuge at all times; and we lodge our complaints to You; and You are the Lord above all the rulers: thus do not hold us accountable if we forget or err; and do not burden us in the manner in which You burdened those who existed before us; and do not place such a burden on our head that we do not have the capacity to bear; and forgive

us and cover up our errors, and have mercy upon us, You are our Lord so, therefore, grant us help against the disbelievers. Thus my Lord accepted my entreaties and He granted me what I needed, and provided me help, and He is the Best of Helpers. Thus, one day I was pondering over my paucity of means, and was trembling like the fresh and flourishing vegetation, and I was feeling restlessness due to the aforesaid kinds of grief, and I was engaged in reciting the verses of the Holy Qur'an, and was making heartfelt efforts and was deep in thought, and was riding the emaciated she-camel of reflection and pondering, and I was imploring Allah the Exalted to show me the path of guidance, and complete my argument-based incrimination against the transgressing people, and compensate for the transgressions that have already been committed by the transgressors. Thus, during this period of time while I was expeditiously pondering, like a fast-paced man, and the furnace of investigation was fully heated up; and I was perusing some verses of the Holy Qur'an and pondering over their manifest Signs when, suddenly, a verse of the Holy Qur'an shone forth in front of my eyes: and that radiance was not like the sparkle of the pearls of Oman; it exceeded it by far. Thus, when I pondered over the

meaning of those verses and followed in their line of guidance until I reached their open space, I found these verses to be the treasure of many kinds of knowledge, and those were the cache of hidden secrets. So, watching it joggled my arm, and the power of [this spectacle] exhibited itself to me like a thousand mounted men, and its freshness and verdure drew my heart to itself, and its battle intantly decimated the enemies, and their clique delighted my heart. Thus, I exclaimed '*Alhamd-o lillaah*' [All praise belongs to Allah], and expressed my gratitude for Allah, the Lord of all the worlds. And I perceived such worders within these verses as fill one's eyes with [refreshing] coolness and endow one with the wealth of a variety of perceptive-knowledge, and regale the heart of Muslims. And I was [Divinely] taught the hidden essence of languages and tongues, and their apposite places; and I was given essential provisions from [the knowledge regarding] the grafting and transplantation of words and their inner secrets. Similarly, I was granted high-level secrets and grand, subtle, points so that my God, the Exalted, may enhance the level of my certitude and extirpate the transgressors. And if you want to have deliverance from the the aforementioned verse, and its onslaught, then read the textual

location[26] in the Holy Qur'an where it is written [Arabic[27]]: which means that We revealed the Qur'an in Arabic language, so that you may warn [with it] the inhabitants of the town which is 'the Mother of all towns', and also the habitations that are around it, i.e. the entire world. And this contains high-praise for the Holy Qur'an and for Arabic language. So, therefore, ponder over it like rational persons, and do not just slur over this like an unwary and unaware person; and you should know that this verse makes manifest the glory of the Holy Qur'an and Makkah, and there is a Divine-light that permeates this verse which has smashed the enemies to pieces and rendered them speechless. So, read the verse in its entirety and look at its structure and systematic arrangement, and do research like a learned person does. And I did ponder over these verses and, therefore, found many secrets in these; then I engaged in deep thought and found many Divine-lights in these; and then I perused these with an exceedingly profound thought and I witnessed [God] the Subduer, the Lord of the Worlds, who revealed these verses; and it was

[26] Please refer to the Holy Qur'an (6:93). [Translator]

[27] Translation of (6:93): And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of Towns and those around her. [Translator]

manifested to me that the aforesaid verse and the intimations packed within it guide towards the characteristics of superiority of the Arabic language, and advert to the fact that it is the Mother of All Languages – and the Holy Qur'an is the Mother, i.e. the root, of the Earlier Scriptures, and [the town of] Makkah is the Mother of the Whole Earth. Thus, the light of this verse drew me toward a variety of forms of comprehension and cognizance, and I came to understand the secret of why the Holy Qur'an was revealed in Arabic language; and what is the secret behind the institution of Prophethood reaching its ultimate level [*Khatm-un-Nubuwwah*] in the person of the Best of Creation [the Holy Prophet Muhammad s.a.s.]. Then some other verses were made manifest to me, and some of those verses continuously helped the other verses [in aiding my comprehension], up until the time when my God drew me into the level of the Experience-based Certainty of Knowledge [*Haqq-ul-Yaqeen*] and He counted me among those who are characterized by certitude. And it became manifest to me that it is indeed the Holy Qur'an which is the 'mother' of all previous Scriptures[28] and, likewise, Arabic is the 'mother' of all the tongues [and

[28] i.e. in their unadulterated, and un-iterpolated, form. [Translator]

languages] and it is from God the Exalted; and the rest of the languages are like its sons and daughters– and there is no doubt that all those other languages are akin to its sons or house-bred female servants: and every one of those are subsisting on the sustenance taken from the 'cauldron' of Arabic and from its table-spread of food; and everyone is eating from its fruits; and everyone is eating to his fill from its food-table and drinking from its deep-sea, and it is from its cloth-spread that those other languages have prepared their attire; and it is their caretaker who loaned her garments to these [other languages] and decided to take up her position on the throne. And the query that, "If Arabic is really the 'mother of all languages' then why is there disparity between the outward structural-forms of different languages?", this is not a matter to be surprised about– nor is it a basis for alleging that there is absence of unity [among Arabic and other languages] just because there is disparity in terms of *tas'reef*[29], or the dissimilarity in terms of *itteraad-e-ma'waad*[30]. And if this little bit of

[29] *Tasreef* is a term that refers to: conjugation (of verbs), inflection (of words), and declension (of nouns). [Translator]

[30] *Itteraad-e-ma'waad* refers to (the dynamics of) the ongoing, automatic, process of word-generation in consonance with word-roots, under the system of

difference – which is due to structural formulations [of words] were to vanish as well, then the element of mutual incongruity will dissolve, which is the cause of lexical multiplicity: because it is, indeed, the existence of a variety of structural formulations in different languages, that has brought about disparity in the outward forms of various languages, which is the primary reason for the dispersion, or scattering, of languages. Thus it is not legitimate for an objector to express such thoughts – and where is the room for such objections? – because it is "begging the question[31]" which is considered inadmissible in logical argumentation. And it would suffice for you that all the languages share a large number of elemental-words [*muf'ra'daat*]; and I have not stated this by way of an exaggerated assertion; in fact, I will

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elemental-words (i.e. *muf'ra'daat*). The term *muf'ra'daat* (or, elemental-words) has already been defined, in the foregoing pages, as follows:

> *Muf'ra'daat* (plural of *mufrad*) refers to the starkly simple, micro level, word-forms which, in their uncompounded state, are the ultimate constituents of words. [Translator]

[31] The term "*musaa'da'rah 'alal matloob*", in logic, means: to assume, as true, the very point that is raised in a question and which is to be proven. It arises when an argument's premises *assume* the truth of the conclusion. It is a logical fallacy and, therefore, inadmissible. [Translator]

soon demonstrate it to you as an evident truth. So, therefore, you should firm up and remain unwavering, just as you have heard this [advice], and be not among the wrongdoers. When I found corroborating evidence [and arguments] from the Holy Qur'an and my heart became assured and contended due to the testimony of the Book of Allah, then I intended to draw some testimony from among the related traditions [*Ahadith*]. So, when I perused Ahadith, I found many [relevant] secrets therein; and thus I was so exuberantly delighted as an intoxicated person becomes elated with [more] liquor, and an inebriated man feels happiness with wine. And I expressed my gratitude to Allah the Exalted Who is the Helper and Supporter of the truthful ones. Then I had the idea that I should prove this matter on the basis of evidence and rational arguments, so that I may conclusively discharge the burden of proof to those who are recalcitrant, exceedingly defiant and argumentative, and that I may render speechless those who prone to doubting. Thus, the aspects of my craving for this always gave impetus to my thought and goaded it in the arena of my longings– until the doors of [requisite] arguments were opened upon me, and I was made aware of how to incinerate the pretentious notions of

the people who deviated from the right path; and the people who were led astray. And, I call God to be my witness, my heart did not undergo any bit of hardship, nor did I bring out anything from my scuttle, and I did not get detached from the goblets of sleep, and I did not drive the camel at night-time. Instead, I was granted all these favors and gifts by God the Exalted, and He shortened the length of my dark-night, and my longing was fulfilled due to His decree; and there was not a night when my eyes remained awake, nor did I gather my supplies and gear from here and there, until my garden was made to come closer for me, and my tree became fruit-bearing, and its fruit-bunches have been lowered to me by God the Exalted. And, by Allah the Exalted, this success of mine is from the power of my Lord; so I praise Him and invoke blessings upon the Prophet from Arabia [Hadhrat Muhammad[s.a.s.]] – all blessings have descended due to Him, and the entire warp and woof[32] is from Him. He it is Who made available the roots as well as the branches[33], and He is the One Who caused my

[32] In the context of weaving, the "warp" (i.e., the threads that run lengthwise) and the "woof" (i.e., the threads that run across), together make up the fabric. [Translator]

[33] Idiomatic expression, "*as'l*" and "*far'a*", meaning root and branch, refers to essential matters [root, *as'l*]

seedling to sprout and my crop to grow– and He is the Best of Growers. And how, at all, it could have been within my own power to ground the enemies to dust? And it was not I who struck with the stick, when it struck; it was wielded by Allah. I did not even smell the aroma of the toil of self; and I did not experience any need to make my she-camel get emaciated; and I did not dart sturdy and powerful stallions of glances; and I did not walk even a bit along with worries; and I did not see [and traverse] the undulating landscape: instead, I was made to fly like birds; or moved like a rider who is riding a strong and sturdy camel. And I accomplished everything which the heart desires and the eyes experience pleasure from it. And I was fed milk, without my wailing for it. Thus, this book that is compliled by me is indeed from Him; and every matter therein reverts to Him: and He is far superior to all those who are praised. And when I intended to undertake this momentous task and I pondered over this verse [(6:93) of the Holy Qur'an]– and, likewise, when I pondered over all the verses that I was taught by the One and Only God– I sensed that One Who knocks is knocking at the door of my heart, and He is teaching me a lofty branch of

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and secondary matters [branch, *far'a*]. [Translator]

knowledge and is infusing me with the spirit of comprehension and inspiration. Thus I named the title of this book as “Minan ur Rahman” [i.e. Favors of the Graciously Beneficent God], because my Lord gifted me with, and bestowed upon me, favors – through multiple kinds of bounties and beneficence – and He is the Best among those who are Benificent. And this is not just the first instance of His favor: indeed I have been brought up amid a profusion of His gifts and favors; and He has been my Helping-Friend and sustained me; and He has been my Helping-Friend and my Custodian and took care of my needs; and cleansed me and granted me deliverance; and restored me to health; and caused me to be among the Divinely-appointed Reformers.

The details of the verses that are supportive of the *Ummul Quraa* verse[34], and which make it evident that the Arabic language is ‘the Mother of all Languages’, and it is a from the Revelation by Allah, are as follows:

[34] *Ummul Quraa* (the Mother of Towns). Please refer to the Holy Qur’an, verse (6:93) for this. Translation of (6:93): And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of Towns and those around her. [Translator]

One of these verses is the verse from Allah, the Beneficent, that occurs in Surah Rahman, i.e. [Arabic:][35] which means that God, the Exalted, created man, and taught him to speak. Thus, the word "*ba'yaan*" – which means 'speaking' – refers to the Arabic language; as there is another verse[36] which also points to this. Thus God has determined the adjective "*mo'been*" [i.e. plain and clear in expression] to be the special characteristic of Arabic, and there is no other language that [equally] shares this characteristic with it, as is not hidden from those who ponder [over these matters]. And by using the word "*ba'yaan*", the characteristic of expressive-conveyance [*ba'laa'ghah*] is pointed out; and it further points to the fact that this language is perfect and encompasses every such need that may possibly arise. And its 'rain' has showered upon the earth in such an appropriate measure as was exactly needed [by the land]; and it has superiority over all othe languages in terms of expressing the thoughts arising in the mind; and it is so compatible with human nature as are the two congruent circles accordant with each other.

[35] The Holy Qur'an (55:4-5). Translation: He created man; He taught him the skill of expression. [Translator]

[36] The Holy Qur'an (16:104). Translation: '… this is Arabic tongue, plain and clear.' [Translator]

And all those matters which the human faculties demand, and the whole range of human imagination is desirous of, and all those matters which the needs based on human-nature require, the vocabulary [*muf'ra'daat*] of this language exists right opposite to it [to express it]. In addition, it has another quality that the the manner of its articulation has been made agreeably simple: such that it invokes feelings in the heart. Further, the context of this [aforesaid] verse enhances knowledge and awareness, because that context comprises of those hidden-secrets which I have described in the foregoing, so that you may come to be among those who believe with certainty. Thus, ponder over this verse, [Arabic:][37], because there are two objectives within this verse: the allusion to the superiority of the Holy Qur'an; and the encouragement to recite it verbally and to ponder over its meaning. And this purpose cannot be achieved by one unless one learns the Arabic language, and reach a high degree of procifiency in it. Thus it was for pointing this out that God the Exalted placed this verse "*allamal Qur'an*" [He taught the Qur'an] ahead of the verse "*allama'hul ba'yaan*" (55:5) [He taught him the skill of

[37] The Holy Qur'an (55:2-3). Translation: *It is* God, the Gracious, Who has taught the Qur'an. [Translator]

expression], which followed it. Thus, it is as if He said: There are two [Divine] acts of beneficence: (i) revealing the Holy Qur'an and (ii) especially associating expressive-conveyance [*ba'laa'ghah*] and eloquence [*fa'saa'hah*] with Arabic language, and [through Revelation] imparting the knowledge of Arabic to Adam, so that human-beings may draw benefits from it; because Arabic is the treasure-trove of the higher branches of knowledge, and implicit in it are aspects of eternal guidance from God the Beneficient, as is not hidden from those who ponder [over such matters].

Thus, the upshot of the foregoing discourse is that the Divine-favor which God the Exalted first mentioned is that is of the Holy Qur'an; after that He mentioned the second Divine-favor, which is like the foundation for the first one. And He pointed towards this matter by using the word "*ba'yaan*" [the skill of articulation], so as to make it known that it is the Arabic language with which this characteristic is associated, because the Holy Qur'an has not proclaimed the word "*ba'yaan*" to be the characteristic of any language with the sole exception of Arabic. Thus, which other context can there be that is more robust than this, and more of a

guidance and indication, if you are among those who ponder over it? Do you not know [O reader!] that the Holy Qur'an has named the other languages "*Aa'jami*"? So, it would be absurd to consider these other [non-Arabic] languages to be the namesake of Arabic and equal in rank with it. Thus, if you are an upright and virtuous person then you should comprehend, and not be among those who turn away. This is the explicit text from the Holy Qur'an; and nobody will deny this except one who is insolent and among the adversaries.

And, among these verses, there is one verse which God, the Lord of Glory and Honour has stated after the aforesaid verse, i.e. the words of God the Compassionate and Merciful that [Arabic:][38] So, therefore, ponder over the theme that God the Gracious has expressed – and ponder over it in the manner of those who have have intelligence and think things through with scrutiny, and be mindful like the seekers of rationality, because this verse supports the preceding verse and explicates its meaning in a clearly laid out exegesis, as is not hidden from those who ponder over

[38] The Holy Qur'an (55:6). Translation: The sun and the moon run their courses according to a fixed reckoning. [Translator]

matters. And its statement is that the Sun and the Moon course their respective paths in succession, and they both carry around the one an only [Divine] light in two distinct hues. And the example of the Arabic language and the Holy Qur'an: they are coursing in succession to each other, and they share in the quality of [Divine] light and the shine– thus, the Holy Qur'an is analogous to the brightly blazing Sun; and Arabic is akin to the illuminated Full Moon. And in addition to that, Arabic is fast in forward movement and it has gained much currency on the tongues of the virtuous as well as the mischievous; and the 'Sun' of the Holy Qur'an has not reached it [i.e. the Moon's rapidity of movement]; and this is how Allah has ordained this matter; and the two are running their courses according to a fixed reckoning– and they have been running their respective courses just as they were [Divinely] ordained to run, and they do not go under, or over, their respective measure that is ordained by God the Gracious. Thus, as for the Holy Qur'an, it runs its course on the basis of its propensities and predisposition, and reveals to the seeker the secrets of the Hereafter: and it progressively administers to the needs of the wise, just as it administers to the needs of the foolish; and it teaches the rational

persons just the same as it teaches the ignorant. And it contains the method of preaching the message that is appropriate to every [respective] level of intellect, and has the approach to satisfying people of every kind of cleverness and also of every fancy or illusion. And it is equal to [the task of addressing the needs of] all kinds of discernment and all levels of maturity of intellect, even if there may be numerous kinds from the earth to heaven. And it encompasses the entire sphere of human comprehension, and has the accompaniment of truth and the foundation of demonstrative proof and evidence. And it entirely embodies the [Divine] light and manifest luminescence. As far as the Arabic language is concerned, the reckoning of its movement is such that it moves subservient to the objectives of the Holy Qur'an and, by its elemental-words and expressions it completes all the spheres of religion; and it renders service to all the variety of education and instruction. And this language is among the grand manifestations of the Transcendental-Power of God, the Sustainer. And among all the languages, Allah has peculiarly associated it with the system of Nature and imbued it with a variety of attributes of Divine creation. Thus, this language encompasses all the subtleties and

finer points of verbal expression; and, among all the things that have been issued by the hands of God, it has given expression to its beauty in the best manner. And this, indeed, is the argument for, and evidence of, the fact that this language is not of human origin; and it has a characteristic tinge that is infused with wisdom, and it contains beauty and handsomness, a variety of radiance, and momentous wonders of God's creation. Its countenance comes shining through amid the ranks of many languages– as if this is like a scintillating pearl that is [placed] in darkness– and this is analogous to a garden that is located on the bank of a flowing river, and is laden with a variety of fruits. But the situation of the other languages is that the dust arising from the controlling influence of the foolish has transmuted a large part of those– not letting them retain their original form– so those languages are like trees which were uprooted from their original place, and were made to be far away from the watchful eyes of their caretaker, and [some] were re-planted in a parcel of wilderness which has no water, whereas others [were re-planted] in a forest where there is not a single green tree growing. Thus the leaves [of those languages] turned yellow, their fruits fell down, their freshness and verdure disappeared, and you

see how their faces resemble that of lepors.

Thus, what an excellent language Arabic is, and how handsome is its face which is visible in a shining and perfect manner. The earth has become illuminated by its fully developed lights, and the perfection of human identity has been established by it; and evident within it are the wonderous aspects of creation by God the Creator, the Wise, the One with Transcendental-Power – as those are also evident in everything that has been issued at the hands of this grand, matchless, Creator. And God the Exalted has perfected all of its limbs, and He has not let anything be remiss from its beauty and handsomness. Thus, it is for this reason that you will find it perfect in the matter of giving expression, and you will discern that it encompasses all the needs of mankind [that are expressable]. Thus there is no [conceivable] act among the acts that may be done, up until the end of time, and there is no such attribute of Allah the Exalted, nor there is any belief among the beliefs of human-beings, for which there does not exist an elemental-word [*muf'rad*] in Arabic. Therefore, you may put it to test if you are in doubt about it. And if you get up to put it to test, as the seekers-after-truth do then, By God!, you will not see anything on the canvas

of Nature, nor will you find any secret among the hidden secrets of the Law of Nature, corresponding which there is no elemental-word [*muf'rad*] in this language. Thus ponder over this [statement]; do you find my pronouncement to be similar to that of a vainglorious boaster? That is definitely not so; instead, the truth of the matter is that, like a circle, the Arabic language encompasses all our needs. And you will find the Arabic language and the canvas of Nature like two mirrors that are located facing each other: and you will not find any character trait or kind of disposition, nor any article of belief, or any such prayers, or any acts of worship, or any sentiments, or any carnal passions, corresponding to which there do not exist any elemental-words (*muf'ra'daat*) in the Arabic language; and you will definitely not find this perfection in any other language. So, therefore, you should put this claim to test if you do not believe this fact, and do not be hasty [in your judgment] in the manner of the enemies.

And let it be known to you that linkages of natural kinship do exist between Arabic language and the canvas of Nature, and they are eternal reflections [of each other], as if the two were mutually facing mirrors

appointed by God the Gracious, or they are twins such that one resembles the other; or there are two springs that are gushing out of the same spring-head, which continue to run parallel to each other. Thus, do ponder over it, and be not like the blind. So, these are the definitive stipulations and arguments having certainty which make it evident that the real language is Arabic, and the real Book of Allah is the Holy Qur'an, which is the perfected [Divine] light, and a discriminator between the truth and falsehood. Thus, ponder over it, and be not among the unmindful. And whoever will ponder over the Holy Qur'an and contemplate the Discriminator [*fur'qaan*], such a one will come to understand that all these matters have been proven on the basis of evidence. And I have not written this in the manner of those who conjecture; instead, I have been granted knowledge of it, which is like a manifestly evident [Divine] light.

In addition, O' ye who are the seekers of the genuine guidance and probity, know that the [affirmation of] Oneness of God [*Tau'heed*] is not complete without having this article of belief – and it is essential for us to affirm belief in it, with great certainty and confidence – that every positively good outcome originates with God, the Lord of His

devoted servants, and He is the source of every munificence for the entire created beings. And it is known to those who are knowledgeable that the faculty of speech and verbal narration is among the greatest feats of mankind. Rather, it is for human-beings just as the soul is for the body. Thus how can we even imagine that this [faculty] has not been an endowment for mankind by the hands of God the Beneficent? Indeed, the [gift of] language is supplemental to the birth of humans, and the factual reality of the souls of human-beings, and it is a grand favor from the One-and-Only God– and the tenet of Oneness of God cannot be complete without affirming faith in this belief. Can any monotheist remain content with anything due to which a deficiency may be attributed to God, the Glorious, or it may contain an aspect of associating partners with God, as is the belief of polytheists [or, idolators]? And those who have perceptive-knowledge of Allah– in such a way that deserves to be considered genuine perceptive-knowledge of Him– they know that He is the main-spring of all positively good outcomes; and He is the Originator and Creator of everything that exists; and they do not speak like the atheists and naturalists. These are indeed the people who have been granted a share of perceptive-

knowledge [*ma'ri'fah*], and those who have been served with the goblets of Oneness of God [*Tau'heed*], and who have been counted among those who were successful. And our God is perfect in every aspect and dimension, and no defect or deficiency can be imputed to His Being or His Attributes, and He is the Praised One. No evil can precede Him [to forestall Him]. He is immaculately pure, and no blemish can accrue to Him. This [line of belief] is the path of [spiritual] guidance, and is the viewpoint of the saintly personages and the chosen-ones of God; and this is the pathway of those who were [Divinely] granted insights. But this is not the pathway of those who have incurred the wrath, or of those who went astray. Thus, I call as my witness, Allah Who is the Lord, Master of Glory and Honour, that every greatness of achievement that man has, is [ultimately] due to His beneficence, and He is the Best among those who are beneficent. Do some people say that the faculty of verbal speech – as a favor of beneficence– has not been granted mankind by God the Gracious, and has this favor not been been endowed in mankind by the Creaotr of mankind? Indeed, it is iniquitously wrong and a falsehood – and, in being iniquitously wrong, there is extravagant exaggeration like that of the satanic

proponents. And these are the people who did not estimate Allah with the esteem which is His due; and they did not look up to see His Sun and His Moon; and they did not think it over that indeed it is God Who dispels every kind of darkness, and is the Creator of the earth and the lofty heavens. He created mankind and also taught them verbal articulation [or, the faculty of speech], and also granted them guidance. And there is no blessed favor except that He granted it. Thus, this is our Lord, the Most-High, and our Creator Who is the Most Self-Sufficient. His blessed-favors are encompassing our exterior and our interior, and His benefactions are comprehensively enveloping our bodies and our souls. He it is, indeed, Who created man and perfected his creation to fullness, and decoratively embellished it, and caused His benefaction to reach its pinnacle. Thus, how can one possibly conjecture about such a Benefactor that He did not teach man how to verbally articulate: is it your conjecture that He had the transcendental-power to create man but not had the power to make him articulate verbally, and to make his tongue become fluently expressive; or, was He among the unmindful and negligent? Will you exhibit surprise, in this context, at the Transcendental-Power of the Lord of all the

worlds, while you do see that He possesses the Everlasting Power; and He is the Creator of the essence and the intrinsic aspects of nature [*jau'her*], and also of the demonstrative aspects ['*arz*] of it. And He is the One Who Illuminates the heavens and the earth; and the One Who Accepts Prayers of the supplicators. Thus, are you inclined to turn towards Him, and abandon the tittle-tattle? And Allah loves the righteous.

Thus, when it is established that our God is the [operative] essence of the light of everything, and the One Who Illuminates the heavens and the earth then, in consequence, it is also established that He it is, indeed, Who in every way is the source of all the beneficences and benefactions; and He is indeed the Creator of the heavens and the earth and He is the Best of creators. And He endowed us with two eyes, and a tongue and lips; and He guided the suckling infant to two highways [of nourishment]. And He did not leave unattended any aspect of perfection that was needed by mankind, and granted everything needed in the most apposite manner. Thus, it will be foolish to think that the faculty of speech, which is in fact the light [and essence] of the reality of man, and is the basis of conducting the remembrance [of

God], faith, and acts of worship; the idea that [the very essence of it] is not what God, the Gracious, endowed mankind with at the inception of the creation of mankind – but, instead, mankind attained to it after an eon of time, through the hardwork, struggle and endeavor of their mind and soul– this idea is the fabrication of those who are certainly uttering falsehood. And anyone who has affirmed faith in that Divine Being – Who posses the ultimate perfection in His being and His attributes; and has a myriad of variegated munificences for the denizens of the earth and heavens– and who has learned that God the Exalted is the origin and source of all munificence, from every dimension, such a one will necessarily affirm faith in the fact that He created everything and granted it all that is apposite to its situation, and has not left anything needed without providing it. And He is the origin and source of every kind of munificence; and the respective temperaments of all created beings and entities are inclined towards Him – commensurate with their respective capacities– for [the fulfillment of] all their ongoing needs. And there is no crow that makes the cawing sounds, except by what He taught it; nor does a lion roar except due to what He imparted it. He is the origin and

source of everything good and of every munificence, and He is the teacher-instructor of every articulation and narration: and this is how the glory and grandeur of the Lord of all the worlds [*Rabb-ul-Aa'lameen*] should have been. Is it your unfounded assertion that He provided mankind an upbringing which is like that of a person who is bereft of prviding a full upbringing? This is most certainly untrue; instead He has brought up [mankind] with both hands of His Transcendental-Power, up until He granted man the title of [His] vicegerent [*kha'leefah*] and perfected him with the ultimate degree of [Divine] munificence and mercy, and granted him such favors which He has not granted any others of His creation. And it is the same Allah Who, with perfect nurturing, tends to the progressive development and growth of trees, until He causes them to become gigantic trees; and He adorns them with flowers and a variety of fruits, and cool and extensive shade: and He adorns them is such a way that those who look at them feel happy to do so. So, what is your pretention; that God created mankind deficient, and He did not cause man to reach the level of impeccable maturity which consists of systemic perfection; and He left him in a state of imperfection, in the manner of a maker who

got tired [and did not fully accomplish the task]? Then [consider this fact that] the variegated aspects of knowledge that are contained in the elemental-words [*muf'ra'daat*] of Arabic language, provide explicit testimony that those are not wrought by any created-being: it is the act of Him Who has created the heavens and the earth. And let not this observation agitate your mind that a human baby is not speaking and talking at the moment of birth; instead, it reaches this state of perfection [in articulation] due to training and education – as we certainly observe– because this criticism is *upon* you, and it is not *for* you [to bring up this criticism]. So, therefore, manage and organize your own self and your conduct, and do not let your heart become unmindful like that of persons who are asleep. This is so, because when you have conceded that the ability to narrate is achieved as a result of education and training, then you have to inevitably also concede that even the very-first human-being could not automatically understand it without his being imparted knowledge and training about it. Thus, in this case, you have ended up accepting the very fact which you had [initially] rejected! This is indeed true, provided you think it through and ponder over it – and it is a research-based

finding, and people have already put it through trial and testing, and experimentation as well as deduction gave unanimous testimony that if infants are left without eduction and training, and no instructor teaches them their language, then they do not have the innate capability to start speaking [the language], nor can they respond to those who address them; instead, like mute persons, they remain silent. Thus, for a person who is a truth-seeker and honest and who does not follow the ways of those who went astray, what would be a more clear and explicit argument and evidence than this? Thus, endeavor to the fullsest level of endeavor, and ponder over it as the rational and rightly-guided persons ponder over a matter, and do not act hastily like those who exhibit avoidance behavior. And this is foremost among the evident truths that Adam was created by the hands of God, the Lord of the Universe; and at that time, there was not one, or more, teachers or instructors to accompany Adam. Thus it is established that Adam's teacher and language instructor was indeed God, the Creator of the entire creation. Do you not have faith in the Transcendental-Power of God, the Most Powerful and Strong? Do you not know that the entire creation is the reflection of the All-

Sustaining[39] attribute [*ro'boo'biyyet*] of God? It was under this attribute of *ro'boo'biyyet* that all aspects of creation were manifested: and the faculty of speech [verbal articulation of thoughts] is the epilogue of creation. Thus, how could one consider those created-beings deficient[40] who were created from both the hands of God? Do you think that God Who infused the spirit of life into mankind, He did not have the Transcendental-Power to cause his tongue to articulate verbally? What is wrong with you that you do not think like rationally-guided persons? Is it your conjecture that Allah left His attribute of *Ro'boo'biyyet* unfulfilled? Or, after He demonstrated His Transcendental-Power [of creation], His hands became sprained; or someone restrained Him [from perfecting the creation of mankind]? If it is your view that while you admit that verbal articulation was taught, but you do not concede that the Noble God, the *Rabb*[41], taught it – instead, you follow

[39] *Ro'boo'biyyet* is noun from one of the fundamental attributes (*Rabb*) of Allah. *Rabb* is the attribute of God which means: One Who is the Lord, the master, the owner, to whom obedience is due; also, the One Who reforms, sustains and develops: progressively bringing to perfection– from lower to higher level. [Translator]

[40] 'Deficient' i.e., created, but *minus* the faculty of verbal articulation. [Translator]

[41] *Rabb* means: One Who reforms, sustains and develops: progressively bringing to perfection – from

in the footsteps of the contemporary philosophers, and believe it to be a product of human ingenuity– then you must know that such a view is quite evidently false, and it is just a claim like the [unfounded] claims made by children, or it is like the delirious raving of a drunkard. People who have this view have been unable to offer any corroborating evidence and have not demonstrably proven their claim. And how could their viewpoint have come out to be true when the fact of the One-and-Only God's unique singularity in His own perfect deeds requires that [the creative potential of] all the created-beings must be in a comparatively inferior state, so that the quality of being everlasting– which is one among the aspects of absolute perfection– is not found in anyone, with the sole exception of this Ever-living, Lord of Honor and Majesty; and so that they come to know that He is Independent and Besought of all (*Samad*), Self-sufficient" His own Being is sufficient for Him; He is not in any need to have a helper or friend. And it is not incumbent upon Him to cause someone else to be ever-lasting. And for His Self-sufficient Being, there is nothing that He is in need to demand. And He has no need towards His created-beings: instead, His Being

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lower to higher level. [Translator]

necessitates His manifestation of *Ro'boo'biyyet* [i.e. expressing His attribute of *Rabb*] so that it may become known that *Ro'boo'biyyet* is among His personal attributes. Thus, He creates whatever He wills, based on His own command and His own intent. And sometimes His Being requires manifestations of His Unique Oneness [*Aha'diyyet*] so that it may become know that, with His sole exception, everything is destined for extinction, and He is not even in an iota's worth of need that may be fulfilled by them. Then He causes everyone, and everything, that is on earth to perish– and He does not spare any one; instead, He annihilates every trace of them– and similarly He keeps [the expression of] His attributes eternally, and perpetually, in motion. And every Divine attribute requires its manifestation in a timely manner: thus, after cuasing some epochs to perish, He creates other epochs to follow– so that He must be recognized by those Divine attributes of His, upon which salvation is based– and He is not reliant upon any kind of antiquity [of existence], as is believed by the ignorant. And He is Independent of all [the creatures of] the worlds. And the Attributes of the Gracious God are inseperable from the Being of the Gracious God. And you will find the rotation

of the Divine attributes of Allah, the Most Supreme as the rotation of the day and night. And His attributes do not become inoperative, as the unmindful people think; instead, His Being wants the time of annihilation to be just as much as He does the time of creation, so that all of His attributes are demonstrated and so that people comprehend His unique-singularity– and they may not entertain this belief that there is some defect in His excellences– and so that His Oneness may shine, and His greatness may become manifest and the Religion instituted by Allah may be recongnized and idenfied with an eternal circle, and it may be known with the help of the eternally ongoing variety of the wont of God; and so that the falsity of the Christian doctrine of Redemption is proven, and the methods of, and approaches to, associating partners with God [i.e. *shirk*] and creating self-styled innovations in religion [*bid'ah*] may be eliminated, and it may become plainly obvious that this is the pathway of the culprits. Thus, this was the matter which the Being of God required so that His attributes may become evident thereby, and so that the last remnant of the people who fabricated lies [against God] may be cut off. Thus, a time does come upon this universe when, with the sole exception of

Allah, not a single individual survives, and the deluge of annihilation scales up on the high as well as low terrain of every kind of creation and the traces of existence become extinct, and a hectic plying of hands and feet brings no one any benefit. Then another epoch sets in, and the chain-like system of myriad of creation commences. So, therefore, both these Signs contiguously follow each other, as decreed by the Sustaining Lord of the universe, so that one may not infer from anything a hiatus in the expression of His Divine attributes . Now, since this circularity (of creation and annihilation) is proven to be among the Divine attributes– and creating life and making life extinct are established as the ancient wont of God the Beneficent – therefore, based on this, the notion of mankind's existence being eternal is nullified. And how can the [notion of] eternal existence of mankind remain valid in spite of the epochs of non-existence, nihility, and extinction being [cyclically] operative? Extiction and nullity do set in [eventually, after creation]. Thus, think like those who endeavor [to explore] and do not express yourself hastily, in the manner of rash persons.

And do know it for sure that the real eternal existence is not found in anything, with the

sole exception of God, the Master of Glory and Honor. And the millstones of extinction are operative on the souls as well as the bodies. And the self-existing Onness of God [*A'ha'diyyet*] requires, during certain periods of time, the extinction of every entity other than Him– with the exception of those who persevered in faith and, after their death, they entered the safe abode of Allah, and who were cleansed in the rivers of Allah, and the myriad of Allah's luminescence encompassed them, and from whom the signs [i.e. imprints] of any other entity were effaced by the Signs of God. They died while they were already self-effacingly extinct in the love of the Sustaining Lord of all the Worlds. Thus, these are the very people who will not have a taste of death after their first death. All this mercy on them is from their Lord, the Most High: so, therefore, they do not experience any pain nor any ordeal, and they reside forever in the Paradise of Allah: and Allah bestows life upon them, from His life, and grants them excellences from His own excellences; and His great perception of Self-Honor does not let them perish, because it is His own self-existing Onness [*A'ha'diyyet*] that encompasses them. Thus, blessed are those who lost themselves in the love of the Lord Who is Powerful and Trustworthy.

Now I revert to my earlier theme and say that Lord, the Self-Subsisting, made from water every living thing. And water has descended from heaven with a variety of blessings and gifted favors. Thus, one inevitably concludes that every super-abundant blessing [*fai'z*] has indeed emanated from God the Exalted; and He is the source of blessing for everything; and this is another conclusive rebuttal upon the deniers, i.e. those who allege that man is born like a 'mute' person: God did not teach mankind anything, nor caused them to comprehend anything, and created them deficient. I have stated this for the atheists and the proponents of [Godless] physical sciences, those who do not affirm faith in the Religion of God, and impetuously speak out whatever they wish to. But for those who affirm faith in what came with the Messenger of Allah, the Ultimate among Prophets [*Khaa'tam an-Nabiy'yeen*], for them only this much will suffice– as I have proven from the Holy Qur'an: Will their faith in the Oneness of God [*Tau'deed*] allow them to attribute the act-of-God to anyone-other-than-God; or divide up the act of creation by Allah between man, who is insignificant, and the Lord, the Sustainer [*al-Rabb*]? Or, to regard the superior-most among God'a creation [i.e., mankind] as deficient, and relient upon others

who are deficient [i.e. other human-beings]? Certainly not! Instead, it is a statement that cannot issue from the mouth of the believer-monotheists. For the faculty of verbal articulation there is a special prestigious-rank – just as life itself is characterized by a special prestigious-rank– and of all the living-beings, Allah has uniquely bestowed the faculty of verbal articulation upon human-beings. Thus, just as mankind has received the gift of life exclusively from God the Gracious, similarly it has received the gift of verbal articulation exclusively from God the Beneficent. And this, indeed, is the truth. Are you among those who are doubters? And if you conjecture that it was your mother who taught you how to speak, then who had taught the earlier-most among mothers how to speak, and who had imparted her the faculty of expressive discourse? Thefore, you should not remain among the ignorant. And indeed Allah has alluded to this in many different contexts in the Holy Qur'an, that the mother of all languages [*umm-ul-al'sinah*] , and the vehicle of expression revealed by God, the Gracious, is only Arabic. That is why He named Makkah as Makkah and the mother of all towns [*umm-ul-qur'aa*], because people suckled from it the milk of [spiritual-] guidance and linguistic ability. Thus, it points to the fact that it is

Arabic which is exclusively the source of the faculty of verbal articulation and spiritual-guidance. Thus, ponder over the expressions used by the Lord, the Sustainer[42,43], [Arabic]. And in this there is a Sign for anyone who fears God, one who is is seeker after the truth, one who is not a denier, and one who is not a follower of the ways adopted by the gainsayers. Further, you do know that our Holy Prophet, the Ultimate among Prophets [*Khaa'tam an-Nabiy'yeen*], is a Warner [*na'dheer*] for the entire world, and this is the appellation given to him by God, and He is the Most Truthful among all the truthful ones. Thus, it establishes that Makkah is the Mother of the whole world, and is the 'motherland' of all who are in a minority or who are in the majority; and along with this, it is also established that Arabic is the Mother of all languages, because Makkah is the Mother of all physical locations; and it is also established that Qur'an is the Mother of all the Purified Scriptures [of God] [*so'hof-ul-*

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[42] The Holy Qur'an (12:3). Translation: We have revealed it– the Qur'an (i.e., '*an oft-recited Book*')– in Arabic (i.e., '*a clear, eloquent, language*') that you may understand. [Translator]

[43] The Holy Qur'an (6:93). Translation: And this is the Book We have revealed, full of blessings, to fulfill that which preceded it, and to enable thee to warn the Mother of towns and those around her. [Translator].

mutah'harah]. And that is why is was revealed in a language that is the all-encompassing, perfect, language. And the wisdom, latent in the Divine intent, required that His Perfect Book [the Holy Qur'an] may be revealed in a language which is the root of all languages, and is the Mother of all the languages of the mankind: and that is Arabic– the clearly elucidating language. And you have already heard that, in the Holy Qur'an, Allah has proclaimed expressive-conveyance [*ba'laa'ghah*] and eloquence [*fa'saa'hah*] as the characteristic features of Arabic. Thus, this discourse point towards the eloquence inherent in this language, and also points to its lofty rank in the sight of God the Gracious. But God the Exalted has not attributed other languages with this characteristic feature; rather He has not even sourced those languages to Himself; instead, He named these [collectively] as 'mute' [*Aa'ja'miyyan*]. So, you should think this matter through– and blessed are those who ponder over it. And the Torah did not lay this claim, nor did the Vedas of the Hindus claim this; and none even as much as point towards it. Therefore, you must not attribute this claim to those who did not lay this claim– or, if you think these have made such a claim, then bring out this claim from therein and show us. And you will

certainly not be able to find and produce any such claim from these; therefore, you should not follow in the footsteps of the fabricators.

Further, you should know that the word '*Arab'* is derived from '*Ia'raab'* and this refers to a discourse characterized by expressive-conveyance and eloquence – as goes the saying, "*A'arab-ur-rajo-lo*", which is spoken in reference to a person whose linguistic capability has the qualities of clarity, elucidation and explication, and solemn-dignity– i.e., who is not like a man who can scarcely express [himself] clearly. But the word "*A'a-jum*" is spoken of a person who is not eloquent in his discourse, whose speech does not preserve its organization, and whose language does not have delectable-sweetness, whose 'limbs' of discourse do not have proper arrangement – instead, one who devours something and states something. Thus, these two words [i.e., *Arab* and *A'jam*] are words that are opposite to each other in meaning and comprehension. And no one, whether young or old, has coined these from himself; instead, these two words are from the Creator of mankind, for [the benefit of] those who ponder over things. And the word 'Arab' has occurred in the earlier books[44] as well, e.g.

[44] It seems to be a reference to the occurrence of the

the Scriptures of Prophet Isaiah, of Moses, and in Injeel; read it and see for yourself. Thus, it is established that this word is from Allah, the Exalted, and no other, non-Arabic (*A'jami*), language has any such name. And you will not find the like of it in Hebrew and other languages. So, therefore, ponder over these languages. Do you find in any other language a counterpart of the name 'Arabic'? Thus it is established that the real language is, indeed, the Arabic language and its prestigious rank is not to be found in a non-Arabic language. Thus, if you still have any doubt in it, then be ashamed of yourself. And this is among the sparklingly clear signs that the language which is from the Lord, the Sustainer of the universe, and which is in reality a very fine language, it is indeed the very same language which Allah has named, along with its praise, and that is in conformity with the wont of the Lord the Sustainer, the Benefactor. So, therefore, if you are in doubt about this language [Arabic] then inform me about another language; but you will not find therein a noun such as "Arabic", which is comparable to it in beauty and radiance: and

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words 'Arab', and its derivative forms– 'Arabia' and 'Arabian'– in the Torah and the Old Testament/Bible, e.g. see Joshua (15:52); 2 Chronicles (17:11); Nehemiah (2:19); Isaiah (13:20) and Isaiah (21:13-17) etc. etc. [Translator]

in this fact are Signs for those who are used to pondering over things. As to the *A'jam* people, in the sight of Allah they are like mute persons who are unable to use their tongue, or like the four-legged animals who cannot express themselves in words– because such people have acquired the ability to speak only through the Arabic language. And they do not possess even a single original word [of their own] except this [Arabic] language, and who are incapable of speaking except on the basis of [the original, underlying, roots of] the Arabic words. Thus, [O, opponent!] whether you face me in the manner of a person who is verbally unrestrained, or argue with me in a voluble and glib language, indeed you are the vanquished party. Thus, you should ponder over this claim [of mine] and remind the foolish one about this– if you yourself are wise – and be grateful to Allah for the arguments you have received. And do not forget that the word "*A'jam*" is a derivative word from "*A'ja'ma*" which in this venerable language [Arabic] means a 'four-legged animal.' So, understand the reason behing this naming convention [in Arabic], so that the marrow of reality may become evident for you, and you may be among those who affirm belief. And there are many Signs that make it evident, if you are among those who require Signs. One

among these is that in the Holy Qur'an [Al-Furqan[45]], i.e. the Discriminant between right and wrong] Allah has named man, "*sa'mee*[46]"; and from this name "*sa'mee*" [i.e. listener, or hearer] it is inferred that in the earliest of times, it was He Who caused him to hear and listen, and He did not abandon him as one who is betrayed.

Further, among these Signs there is another one and He has explicated this point in *Al-Baqarah*[47] [Arabic:] and He said that He imparted the knowledge of 'names[48]' to Adam.

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[45] *Al-Furqan* means: something that 'discriminates', or clearly distinguishes, between what is true true and what is false. [Translator]

[46] Apparently a reference to the Holy Qur'an (76;3). Translation: We have created man from a mingled sperm-drop that We might try him; so We made him hearing, seeing. [Translator]

[47] The Holy Qur'an, surah *Al-Baqarah*, (2:32). Translation: And He taught Adam all the names. [Translator]

[48] *As'maa* means: (1) the name of a thing, i.e. a word fixed for a thing or for an attribute, for the purpose of distinction, (2) a mark or sign of a thing, (3) fame or reputation of a thing or person, and (4) a word, its meanings and combinations. *As'maa* may also refer to *Al-As'maa-ul-Huss'na*, or Divine Attributes through which man can recognize God. [Quoted from: The Five-Volume Commentary of the Holy Qur'an, under (2:32); refer, online, to: https://www.alislam.org/quran/tafseer/?

Consequently, the imparting of such knowledge signifies several aspects of it; one of which is that Allah the Exalted taught the *ka'le'maat* [i.e. words, terms, expressions, speech etc.] by means of *mu'sam'mi'yaat* [i.e. names, titles, denomination, designation etc.]; and by *mu'sam'mi'yaat* I mean, firstly, all such matters for which it is possible to describe them through *Isha'raat* [i.e. signs, indications, marks etc.] whether those are verbs, or are among the names of all the created entities. Secondly, the inherent nature and latent qualities of all things were taught in the plain and lucid Arabic language. And if you were to argue that the [Arabic] grammarians have specifically linked the usage of the word "*iss'm*" [or, name] with those definite names which have a meaning, and which are linked to any one of the three timeframes; the reply to this is that [in this particular sense] it is a specific terminology of this group [i.e., grammarians]. But when we take a larger view of reality, this terminology will be unreliable [to be applicable to everything]. Thus, you should try to perceive and see like those who have an insightful vision. And if someone were to argue that it is commonly understood among

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[Translator]

Muslims that indeed Allah had taught all kinds of dialects to Adam, and he spoke all the different languages, e.g., Arabic, Farsi, etc., the reply to this is that it is an erroneous view, and no intelligent and well-informed person will be attracted toward it, because it is opposed to an axiomatic reality [i.e. a self-evident truth that requires no proof], and it is an erroneous conjecture of the uninformed. On the contrary, the very first 'tongue' and dialect and the earlier-most vehicle of verbal expression was only Arabic; and non-Arabic languages are peripheral to it. Or, they are like a small and insignificant pearl among the pearls that are in the mother-of-pearl (or, conch) of Arabic. And you know that whatever I have said has been proven by the Qur'an and the Torah. Do you not know that it is written in the Torah, Book of 'Genesis', Chapter 11 that: In the beginning, the whole world had the same tongue, or dialect. But when it entered Iraq, in Arabia, then a divergence or conflict arose in the city of Babylon[49]; and as to the narrative given by the Holy Qur'an you have already come to know of it. Thus, you should ponder over it in the manner of those who do research. In addition,

[49] Refer to Genesis (11:1) online, *The Complete Jewish Bible*, at: http://www.chabad.org/library/bible_cdo/aid/8175/jewish/Chapter-11.htm

there is a further proof, here, for the seekers-after-truth, namely that when we look at the variety of wonts (and practices) by Allah, the Lord of Exalted Majesty and Wisdom, we find His system of creation as a Unity. And this is a characteristic feature which Allah adopted so that it may lead to the guidance of the people: so that it may be an evidence corroborating His unique-singularity. And so that it may establish that He is the one-and-only Creator; there is none to be His partner in the heavens and the earth. Thus, for the One Who created man from a single-soul, why should such a multiplicity – which is not systematically organized either – be attributed to Him; and how could such languages that are disorganized be considered to have been originated from Him? Do you not know that in every case of 'multiplicity', He has built in an accommodating provision of 'unity'; and He has pointed to this in His pure Scriptures [i.e. the Holy Qur'an] which is the leader of all those who have perceptive-knowledge. And He has stated in His venerable and beautiful Book that indeed He created everything from water: therefore, discern the wont of Allah [in creation] how He has reverted the 'multiplicity' (of created entities) into 'unity' (of the material used for creating everything) – and has proclaimed water to be the 'mother'

of the heaven and the earth. Thus, carefully ponder over this, like those who have wisdom, because this is the Sign of receiving guidance; and do not be rash [in judgment] like the ignorant. And this verse furnishes a clear evidence regarging the wont of the Creator of those who are dim-witted as well as of those who are dust-covered. And, for those who possess insight, it has the pathway leading to profound wisdom. And Allah is [represented by Himself as] *Vat'r* [non-even] and He befriends the *Vat'r*. He it is, indeed, Who created all the stars with one unique Divine-Light [*noor*], and created all the human-beings on the earth, resembling each other, and made mankind to be a compiler of [and himself an aggregation of] a whole world of the properties of created things. Thus, if the system governing all created-entities was not predicated on Unity, the Creation by Allah would not have exhibited this [underlying] resemblance, and the created-beings would have been in the form of disparate entities. Instead, had there not been a Unity-based system of Creation, wisdom would have become annulled and the the secrets of spirituality would have been laid waste, and the path to the Lord, the Sustainer, would have been foreclosed, and the endeavors of the [God-seeking] spiritual-wayfarers would

have become very difficult. Thus, what has happened to you that you do not comprehend this underlying unity [in creation] which furnishes evidence of the One-and-Only [God], and He it is Who is the basis of the the belief in the Oneness of God [*Tau'heed*] and which is the great foundation for His glorification and exaltation; and it is a bright lamp for recognizing the unique-singularity [*wah'daa'niyyet*] and the exclusiveness of the '*sui generis* Being' [*aha'diy'yet*] i.e. the Lord, the Sustainer [*Rabb*]. And it is among those branches of knowledge which are specific to Muslims. Further, let it be known to you that the related-traditions of the Holy Prophet[s.a.s.] and clear-statements of Ahadith in this regard have reached such preponderance that it provides comfort to the heart and the light of tranquillity – as is well-known among the complilers and experts in Ahadith. And Ibn Asaaker, who is admittedly authentic and popularly accredited, relates in his *History*[50], with reference to Ibn Abbas, that the spoken-language of Adam, in Paradise [*Jannah*], was indeed Arabic. Similarly, Abdul Melik has brought a Hadith from the Holy Prophet Muhammad [s.a.s.], and other scholars, too, narrate it through other strings of narration,

[50] Ibn Asaakir (1106-1175 A.D.), a Muslim scholar and historian who is known for his works, including "*Tarikh Dimashq*" (History of Damascus). [Translator]

that: Indeed Arabic the the first-ever tongue [or language], which originated with Allah, the Lord; and it descended from Paradise along with Adam. Subsequently, it underwent transformation and it spawned other languages and, after transformation, the first dialect that came to the fore was *Sur'yaani* [Syriac] by the permission of Allah, the Knower of Subtleties [*Al-Lateef*]; and Allah transformatively diverted the dialect of those who transformed the [original Arabic] dialect towards its manner of speaking. That is why the ancient people used to call it the 'First Arabic'; and, with minor modification, it was indeed Arabic. Then a variety of other languages came into existence, just as a variety of religious creeds and undue ascriptions of divinity [*nah'l*] also sprang up in the world. And this [view] is the truth; so ponder over it like those who have wisdom and insight. Further, there is one among the methods of identifying and recognizing [the truth] i.e. you will consistently find, in the Holy Qur'an, simultaneous mention of differences in skin-color (complexion) along with the difference in languages. Thus, by mentioning these two in the same context Allah the Exalted pinpoints that there was a time when dialect or language was just a single one; likewise, complexion, too, at one

time was the same one. Then, after a long time had elapsed, the two varied. Another subtle point embedded here is that the Seal of the Prophets– the Holy Prophet Muhammad s.a.s. – declared himself to have shared with Adam in the experience of being [Divinely] imparted the knowledge of *As'maa*[51], for instance al-Daylami[52] had related in the Hadith regarding "*teen*" and "*maa*" [clay and water]. Thus, you should ponder over the [reported] statement of the Seal of the Prophets– the Holy Prophet Muhammad s.a.s. that: My *Ummah* was symbolically represented for me in terms of water and clay; and I was taught *As'maa,* as Adam was also taught *As'maa.* Therefore, you should ponder over the matter to which the Pride of the Divine Messengers– the Holy Prophet Muhammad s.a.s. has alluded. And you do know that the Holy Prophet Muhammad s.a.s. was an unlettered person [*um'miyy*] and, with the

[51] *As'maa* means: (1) the name of a thing, i.e. a word fixed for a thing or for an attribute, for the purpose of distinction, (2) a mark or sign of a thing, (3) fame or reputation of a thing or person, and (4) a word, its meanings and combinations. *As'maa* may also refer to *Al-As'maa-ul-Huss'na*, or Divine Attributes through which man can recognize God. [Quoted from: The Five-Volume Commentary of the Holy Qur'an, under (2:32)]. [Translator]

[52] Fayruz al-Daylami, one of the non-Arab Companions of the Holy Prophet s.a.s. [Translator]

sole exception of Arabic language, he was not versed in any other language. Yes, indeed! He was granted *Ja'waa'me-ul-Kalim*[53] in the Arabic language. Thus, it is established that by the term *As'maa,* used in the narrative regarding [Prophet] Adam as well as in the Hadith of the Best among the Prophets [the Holy Prophet Muhammad[s.a.s.]] is indeed meant the Arabic language, as the explicit verses of the Manifest Book [the Holy Qur'an] state definitively. Do you not observe the factor of commonality among languages; because it is found in a large number of different words? And this kind of commonality, and its incidence to such an extent, is not possible except if all the languages are branches of the same language. And a rejection of this view is like the rejection of the sensory and perception-based branches of knowledge; and it is like negation of those matters which are established and tangible. Thus, if the variance in languages has been present from the very beginning then how is it that, despite this ancient difference among these languages, they came to have such a degree of commonality among themselves. So, it is essential that we should concede the

[53] *Ja'waa'me-ul-Ka'lim* refers to the succinctly-eloquent and profoundly expressive articulation of Arabic expressions by the Holy Prophet Muhammad [s.a.s.] [Translator]

existence of a language that is the “Mother of all the languages”; and to negate this view amounts to ignorance and feeble-mindedness; and to be argumentative [about it] is arbitrary assertion of dominion and baseless haughtiness. And if you are a seeker-after-the-truth, lo! the truth has become manifest! And there are such excellences and characteristic features in Arabic language due to which the [linguistic] researchers declare it to be the ‘mother’ of all the non-Arabic languages. And, in relation to Arabic, those languages are like a ‘shadow’ is [in relation to its object]; or like a hawk acting as if it were a sparrow in front of a trapper. So, you must listen to some Signs of Arabic, in a spirit of fair-mindedness. So, among these excellences, one is that after profound research and meticulously careful observation, we have to inevitably admit that the Arabic language is much more extensive than all other languages; and it is the most lofty one in terms of its ranking, and the greatest in terms of blessings, and the most scintillating in terms of insightful points of perceptive-knowledge, and the most perfect in terms of having the peerless system of elemental constituents of words i.e. elemental micro word-forms [*muf’ra’daat*] in which the placement of compounds is in the most

perfect sequential order, and which has the most accessible evidence of subtle-points and delicate allusions, and which is the most consummate in terms of all the attributes from Allah, the Lord the Sustainer of the Worlds, and which embodies many branches of knowledge in the structural formation of its nouns (*as'maa*)– and many finer points are radiantly embodied in its word-formations– which I will shortly describe in its proper context, by way of exposing the truth; and I will narrate the variety of aspects of knowledge of its system of *muf'ra'daat* and the artfulness of its word-generation for those who seek guidance of knowledge and truth. Now I advert to proving the perfection of the system of *muf'ra'daat,* because it is the foremost characteristic feature of the language which should be called the "Mother of all the languages", and which should [itself] be considered the Revelation from God, the Wise, the Powerful, and the Mighty. This is so, because we observe that the creation of human nature required, before its inception, that it must be endowed with such *muf'ra'daat* as may contain the most perfect level of descriptive potential, just as the human nature itself is perfectly fashioned by [Allah] the Best of creators. And we also observe that the human-nature and human-

disposition was perfected with a variety of faculties and, similarly, with a variety of concepts, and a variety of intentions and purposes, and it is with a variety of circumstances and variant thoughts, changeable morals and ethics, and opposing sentiments and passions that it has been perfected. And likewise, the conversational idioms and expressions that are generated in the dialogue between fathers and sons, between friends and enemies, and between minors and adults constitute the prologue in the process of perfecting the creation of mankind. Then add to these the actions that are undertaken by human limbs, e.g. by hands, feet, eyes and ears; and similarly, all those things that are demanded, or acquired, with the help of these body-organs, for instance the branches of knowledge pertaining to the world and the celestial realm [i.e. all natural sciences] and all other knowledge forms that are associated with these. Thus, when Allah created man – having endowed with these powers, and with capabilities for actions, abilities to manufacture and formulate, and having various purposes and intensions – His mercy required that He should embody human-nature with the honour of having the faculty of verbal articulation and may grant it the

equal measure of, and make it commensurate with, the needs that arise [in human life] and may come to man's help in all assiduous undertakings and needs – and not just abandon man like a deficient [speechless] creation. And the fulfilment of such aspects of the Divine intent was predicated on having such a language which may be perfect in its system of *muf'ra'daat* so that it may be commensurate with the various aspects of the conscience of man and all his thought-forms, and so that it may provide the 'robes' [*hulal*] of words for the seekers. So, *that* is this Arabic language; and this eminence of superior rank has been uniquely ascribed to it; and it is the same language to which Allah granted the perfect system of *muf'ra'daat*; and has made its spheres of articulation equal in capacity to the needs of expression. And that is why Arabic language consists of verbs [and words] that comprise of subtle, fine, and tenuous nuances and shades of meanings; and it comprehensively portrays the full pictures of the pronouns, in the manner of artists. And if we want to write a story in Arabic, or write a tale or about an incident, or write a book on a theological topic, we are not reliant upon compound-words, and we are not anxiously preoccupied with bringing composite structures in place of *muf'ra'daat.*

Instead, the perfect system [of *muf'ra'daat* in Arabic] helps us in every field, and for meaning and the underlying insights, we find its *muf'ra'daat* like perfect garments; and we did not find it like a mute person in any context. And this is so because its system [of *muf'ra'daat*] is perfect and its station is lofty and it has a great multitude of constituent elements; its *muf'ra'daat* are preponderant, it has a great deal of balance and [the innate potential for the] pursuit of the right path or course, its process of word-derivation is extensive [and ongoing][54], there is a unifying connection within its harmonious placement of words and it is equal in measure to the continuum of [expectations and] hopes. The [Divinely ordained] Law of Nature and the word-roots of this language keep on moving in close proximity to each other – like the pair of two oxen in the process of cultivation, or the opposing, parallel, wall of a courtyard – so, you must perceive like those who have insight. And among the wonderous features is one that this language [Arabic] was the language granted to the unlettered people, and they would not polish and burnish it in

[54] *Itte'raad-e-ish'teqaaq,* as defined earlier, refers to (the dynamics of) the ongoing and automatic process of word-generation and derivation, in consonance with word-roots. [Translator]

the manner of [linguistic] scholars adept at their craft. And they did not have any part of the Greek philosophy, nor did they have the branches of knowledge that were developed by the Hindus or the Chinese; but, in spite of that we find this language, compared to all the other languages, to be much more eloquent in terms of conveying the subtle nuances of the ideas of philosophers, and to picturesquely portraying the face of each and every opinion of the opinion-holders. It is as if this language portrays the picture of such opinions in a way similar to how an embryo's blueprint is drawn up within the womb. And another one among its aspects of superiority is that it has never extended its hand towards others, asking for something, and no philosopher or a pontiff or a rabbi embellished or adorned it; and there is none who had any benefaction upon it except God, the Powerful and Mighty. He it is Who perfected it with the hand of His Transcendent Power, and protected it from every such thing which is unsightly; and guarded it from causing weariness or boredom. Thus, this language is the eternally brought up, protectively-shielded, devoutly-obedient female– as girls and chaste maidens of modest gaze are– and this language is impregnated with a variety of aspects of the

subtleties of perceptive-knowledge and points of wisdom; the delirious and raving mob does not listen to its voice. And Allah has created its nature out of the best mould, just as He created the nature of mankind; and He granted it all that should be among the excellences of a language; and He granted it such a level of beauty which attracts the hearts of people who set eyes on it. Thus, it is for these excellences and due to the brevity of its words and expressions, that it prevents one from wasting one's time; and it leads us to narratives that are profoundly eloquent; and it protects us from linguistic limitations; and it helps us in capturing the [nimbly elusive] deer and fawn. Thus, we do not experience regret or embarrassment in any field; nor are we subjected to any admonition or reproach at giving any narrative. And the Word of God, the Lord of the Worlds, is made manifest to us; and the Holy Qur'an and the Arabic language are the two mill-stones of a grist-mill, and the objective [of meaning] is not achieved except when these two meet with each other. And their analogy is like that of a husband and wife: Arabic language is like a wife who is perfect in terms of beauty and adornment. And one among the characteristic features and wonderous qualities of Arabic is that it is language that has been adorned with

the subtleties of artful-creativity; and only one word is placed in front of the naturally multiple meanings so that, as much as possible, articulating it may be easy and it may not cause wearisome boredom for one. And this is a feature of grand majesty which helps in the narrative; and the like of it is not found in any other language. For this reason, you will observe that none of other languages are free from the defect of 'speech-impediment' [stutter] and are bereft of the eloquence. And these other languages cannot protect you from extraneous narration, and their respective vocabulary cannot suffice for achieving the given purposes. And they do not have an accumulated storehouse of *muf'ra'daat* – especially those *muf'ra'daat* which comprise of a variety of aspects of perceptive-knowledge and religious faith-based finer points and subtleties. In fact, you will not be capable of writing a story narrative, or write an extensive tale– whether it relates to the material world or a religious faith– because those languages are deficient, because they were transformed [at their inception] and they became disfigured in appearance. So, these languages do not possess any power or strength; nor any organization, or glory, or any excellence similar to Arabic. That is why one who speaks

any of these languages cannot become victorious at the time of competition and, in a linguistic sparring, flees like a coward and impotent, and experiences humiliation and reproach, and consequently sees the inauspicious outcome, as seen by those who are betrayed and let down. And there is no doubt that Arabic language has attained to the pinnacles of mountains in terms of the height of its glory. And it has come forward into the arena, like a fully motivated stalwart, and is challenging the opponent to come forward. This, is there any brave soul among the opponents? Is there any intrepid person among their ranks? And this is not the claim which is not based on any evidence. Instead, you will find a variety of evidence appearing like a multitude of troops right in the proximity of this claim, poised like the circum-ambulators. And you will find this language in the manner of a brave contender with high-resolve who is making rounds with a drawn sword and spear. Thus, whoever she displayed her radiance to, such a one’s wits instantly departed. And it is not within the power of the dead, or the adversaries, to bring forward a piece of evidence to corroborate their claim, or to emerge from their sleeping-quarters; those are like the dead who have been buried. You will not see

these languages having a face that is handsomely formed and lustrous, and has a glowing freshness about it. Instead, you will find these languages to resemble a forestland that looks like a desert that has nothing except sand and stones; and you will not find in these [languages] a spring of clear water. Those who are linguistic experts and researchers in this field who are well-informed of the wonderous characteristics of Arabic, they looked into its and measured and weighed its *muf'ra'daat,* and they observed the beautiful sentences composed of its compound-words, and 'tasted' them [like connoisseurs]– they are the people who know it on the basis of their robust knowledge and they admit it with a firm resolve that Arabic is unique in its characteristic features, it is perfect in terms of its [system of *muf'ra'daat*], it inspires wonder in terms of the beauty of its compound-words, and due to the beauty of its sentences, it is a very attractive language; and there is no other language in the world that has the reaches the rank of quality of its excellences. And this is a statement of a claim that has been put to test numerous times; and [each time] it silenced its adversaries and mischievous critics; and it repelled everyone who assailed it by way of negation [of its unique qualities]. Thus, if you insist upon

negating its unique qualities, then bring an equivalent example from among non-Arabic languages– and you will certainly not be able to come up with such an example, even if perish, like forest locusts, trying to do it, or whether you commit suicide like an ignorant person– so, therefore, do not be among the ignorant. And one has to feel great regret for those hasty persons who have proliferated among Christians. They have come to regard Sanskrit as the best one among languages, and they have praised it, based on their frail and flimsy ideas. And their analogy is like that of a person who sets about to gather fire-wood at night-time; or collect the froth and straws aloat on water-surface but discard water itself, or take a gulp from turbit water while ignoring transparently clear water. Do you not observe the Hindi language, i.e. Sanskrit etc., the *A'jami* [or, mute] languages, as to how the majority of their vocabulary comprises of words that are the result of chiselling, scraping off and are hewn out; and there are extraneous fragments and shreds left between those [compound] words. Thus, how can they ever be compared with the pure *muf'ra'daat* [of Arabic]? So, the deficiency within their vocabulary and the paucity of their linguistic trove, is a clear evidence of the fact that those languages have not

originated with God the Glorious; nor are those in existence from the earliest of times. Instead, the truly insightful discernment, and one's heartfelt edict, and one's innate disposition, all proclaim that all those languages were concocted and coined at the time of various needs that arose, and due to a lack of vocabulary [*muf'ra'daat*] in those languages, so as to provide relief, from the clutches of linguistic privations, to the adherents of those languages. And those composite constructions were not conceived by anyone before the respective needs arose, and were thought up the passage of time [and arising needs] attracted [the word crafters] towards those [composite constructions]. Indeed, the robust and straightforward opinion, and sound rationality [in this context], requires that the nation that subscribes to these languages is the one upon which an extended period of being disappointed and let down has elapsed and, meanwhile, the hand of God, the Gracious, has not extended help to them– so they did not find the particular truth which is found by people who are endowed with the [Divine] truth and perceptive-knowledge. Thus, they embellished their language with their own hands – and their language did not get adorned by the hands of God, the Most

Generous, the Beneficent. Thus, there endeavour was, at the most, that they coined composite words as opposed to *muf'ra'daat,* and they became complacently pleased with a morbid artifice; and they fell far off from such subtly delectable fruits which are neither cut down, nor are they forbidden from, and which were benefitting those who ate of those. Thus, due to the deficiency of their language, their flaws became exposed and the paucity of the *muf'ra'daat* exposed them, and it became manifest that they were untruthful. And they praised their languages with such exaggeration that those languages did not rightfully deserve; and they had exceeded all bounds in such misplaced praises. So, therefore, Allah tore up their [shielding] curtains and repaid them with a taste of their haughtiness for having exceeded all limits. And you observe them how they are the adversaries of the truth and of the discriminant between the truth and falsehood [*Fur'qaan*]. They do not give up their malice and spitefulness and aggression, and they walk like the benighted– especially the Hindu people, because it is in their nature to preclude people from reaching the truth; and their enmity has become excessive, and they possess a lot of arrogance, self-importance and conceit. They do not fear [God] nor do

they adopt humility, or ponder over things [impartially], like those who have fear of God. They conjecture that their language is the most perfect one among all the languages; rather, they allege that this is indeed the divinely revealed lanhuage. So this was how they based their complacent pleasure upon things that are untrue, and deluded their hearts through fabrications; and they were not characterized by having acumen and insightfulness. And you will find their language to be an aggregation of constructed words– and void of the system of *muf'ra'daat*– as if their "Deity" was able to compile only compound-words; just as [in another context, according to their belief] he possessed only the power to combine the [pre-existing] atoms or particles to compose human bodies: and this "Deity" was a humble one! But Allah guarded the Arabic language from [the blemish of] all such coercive exigencies [e.g. the implied divine revelation of *only* compound-words] and He endowed it with the perfect system of *muf'ra'daat*; and this contains a Sign for those who possess true acumen and insight. And it is not a point hidden from any wise person, nor any literary writer, that all other languages are depemdent upon a variety of coined compound structures, and those do not call

muf'ra'daat into their service in the manner the Arabic language does: and you do know that, on the scale of time, *muf'ra'daat* considerably predate the coined compound structures, because it is through *muf'ra'daat* [taken individually] that the perfectly arranged 'dentition' of compound structures takes shape and form, and it is ultimately the *muf'ra'daat* upon which depends the whole art of composition and orderly writing and compilation. Thus, the component which takes precedence in natural occurrence as well as on the time-scale [i.e., *muf'ra'daat*] that is, indeed, what has issued directly from God the Gracious, and every formed or compound word reverts to these as its ingredients. So, is it that you do nor perceive the matter the way we perceive it, or are you subsisting behind a curtain? Further, there is no doubt that the words which have been gathered due to lack of existence of *muf'ra'daat,* and their value was ascribed to them due to the [practical] needs that arose, such words are self-proclaiming that those were coined in response to a need [that arose]. Thus, when it is established that those were humanly contrived under exigent circumstances, then these cannot be attributed to that Perfect Creator[55] Who

[55] *Ba'dee'* refers to God the Creator, Who creates

adopts the approach of brevity and wisdom, and like the method of simplicity and unity. And, unlike the unaware ones, He is not reliant upon using evernew, concocted, word-formations. Indeed, God is the One in Whose knowledge all the requisite meanings already exist: so, therefore, in juxtaposition to every such meaning, He placed a *muf'rad* [elemental] word. So, this is how He made His customary wisdom operative [in this realm]. And He was not like one who wakes up after having been asleep, or one who takes heed after being censured. Instead, He [on His own] has placed – against every spectrum of ethereal meanings – a *muf'rad* [elemental] word, each one of which is like a sparkling pearl, on manifest display. Do you not recognize Him, whereas He is the Best of creators. Do you conjecture that Allah forgot the way of wisdom, or an adversary prevented Him from carrying out this intention, or that He does not have the Transcendent-Power to create *muf'ra'daat* [elemental, micro] word-forms to express the [Divinely] requisite meanings; therefore, it was this inadequacy that compelled Him towards compound-words and a variety of new word-constructions? And, therefore, He was compelled by this

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without emulating from a pre-existing model. [Translator]

exigency to seek the help of compound-words and to rely upon such constructions, instead of basing word-expressions upon the nature-driven and wondrous system of *muf'ra'daat*[56], and adopt the path of those who are given to affectation? And you observe that when a wise and experienced construction engineer, who plans to build a mansion, or intends to build a palace on a tract of land, he comprehends all of huis possible needs in the very beginning of this project, and he forsees every such need that will be felt by the inhabitants [when they would live in it]. And if he is building that residence for a person other than himself, and if that other person is unaware [of any such potential needs], he forewarns that person. And he does not undertake any task blindly; instead he imagins all the possible needs of the potential inhabitants that will arise, e.g., the rooms, the ledge or shelves, courtyard, entrance and exit, windows and ventilator panels for letting in air and light, and the sitting room for men and a boudoir for women; and kitchen, washroom, and guest-room for guests, itinerant sojourners, and friends, and a stayover place for those who request for such help. And such built-up structures that are

[56] *Muf'ra'daat* refers to the starkly simple, micro level, word-forms which, in their uncompounded state, are the ultimate constituents of words. [Translator]

appropriate for living during summer season, and those that are essential for life during the winter months. Thus, there is no foreseen need for the fulfilment of which one does not design and build a house: whether it is living-chambers, upper-storey, or staircase, terrace or outdoor stone-bench, or an orchard. So, the upshot of the foregone discussion is that he [the builder] foresees all such potential needs in the very first estimation of the project work which are included as essential features in the work he is tasked with. And he does not forget addressing [through construction] any need of this kind; and he completes his building project like a thoughtful man. As opposed to that, an ignorant or foolish man, and a heart that is given to making mistakes, becomes aware of the good or bad features of his house only when the construction of the house is complete. Such a one walks like a blind camel and is unable to foresee the end of a project at its inception; and his vision does not extend to whatever pressing needs will, eventually, arise. So, he has the house built without regard to any planning and organized layout, and he does not envision it like a wise and intelligent person and cannot have forethought as to what will be the end-result of this structure. But he comes to know at the

time he starts to inhabit it and, through practical experience, finds the building deficient; then he realizes that it is insufficient for his living needs. Thus he wails after observing and practically experiencing this house: sometimes he grieves at his misfortune, and sometimes he cries at his own foolishness, ignorance, and loss of money spent. His heart feels the fire of wistfulness, thinking: Why did I not foresee, like a rational person, the consequences of such deficiencies? And, after experiencing the discordant outcome and its related worries, he proceeds to address his deficiencies and consequent losses; but his heart is full of regret and sandness and, while crying sheepishly, he tries to redress what went wrong. Thus, such a forgetfulness or oversight, which runs counter to wisdom, insight, and perfect perceptive-knowledge, cannot be ascribed to God Who posses Transcendent-Power, One Who has Majesty and Power; and One Who is the Most-Knowing, Who has encompassed everything due to His Knowledge and Wisdom. He is Holy, and knows all that is hidden– even that which is hidden within what is hidden– and He knows what is near and whatever is distant, and He know the unseen– even that which is unseen within the realm of the unseen– and

each and every one of His actions are free of all kinds of blemish. And He does not commit mistakes like those who are deficient-beings. Just take a look at the variety of His creation, which He has created due to His perfect Transcendent-Power. Do you find any half-heartedness or deficiency in the creation by the Lord of all the worlds? Thus, for you to comprehend the facts, it would be sufficient to focus on what you are observing in the scroll of Nature [around you]. And you shall certainly not find any incongruity in the creation by the One and Only God; then look again: do you find any inconsistency or flaw in the creation by the Lord of all the worlds? Therefore, this is, indeed, the standard for the evaluation of various languages. So, you must grab the standard and see what is illuminated for you. And fear God Who keeps those as His friends who have 'love-inspired fear of God' [*taq'wa*]; and come to your senses, and do not excessively exaggerate.

And let this not cause any doubt for you that you do find some *muf'ra'daat* [elemental-words] in the language of India [i.e., Sanskrit] and some others, that are very few: because those words are not [originally] the property of their desolate house, nor are these garments from the storage bin of their

tattered rags. Instead, all the instances of such words are like stolen goods or like borrowed merchandise. And the argument in support of this is that such languages are devoid of the abundance of *itte'raad-e-ma'waad* [57] which are situated with respect to each other with an elegant arrangement and mutual proportion, and also devoid of the object-naming convention [and underlying reason], and their essence or core-reality is not established, except after we repel these to Arabic. Do not be deceived by this that there are a few object-naming conventions [and underlying reasons] that exist in these languages, because such a minor incidence cannot lead one to the real purpose, and it does not unravel the mystery of the meaning of *muf'ra'daat* [elemental-words]– in such a way that, on the pathways of *itte'raad,* it may demonstrate their derivation, and excavate the mines of words. Instead, it constitutes just a superficial understanding for the ignorant, and the blind have been deceptively misled. Whenever a word's origin is being sought and, in so doing, the ultimate degree of hard-work and endeavour is reached, then you will see that it is distorted and metamorphosed

[57] *Itteraad-e-ma'waad* refers to (the dynamics of) the ongoing, automatic, process of word-generation in consonance with word-roots, under the system of elemental-words (i.e., *muf'ra'daat*). [Translator]

Arabic: as if it represents a sheep that has been skinned. And you will find every one of its bits, or morsels, to be in manifestly clear Arabic language. And I am not even discussing Hebrew and *Sur'yani* [Syriac] languages in this book because, in the view of well-informed persons, their co-parency is a definitive matter; and there is no doubt in it that both these languages were born out of perversion of the pure Arabic language and, despite such perversion, most of the literary rules have remained preserved as also did most of the proportionate constructions. And these [aforesaid languages] are like thieves, whereas the mansion of Arabic was more beautiful than a garden of flowers, and its lush greenery was more beautiful than a thicket of trees; and its residents had not experienced the heat of any [unfulfilled] desire nor the fire of any hunger; and further, it possessed wealth, silver, and pure gold: it had gardens, and canals coursed through it; it had flowers, and fruits; it had bonded-workers as well as free individuals, and high-bred horses were arrayed in its stable, and it had enviable entourage, chattle, and wealth. And it had lofty buildings and decoratively arrayed meetings; then all those meeting sessions vanished due to corruption and spoilage. Thus, the participants of those

meetings took to travelling and took along with them whatever provisions and victuals they could get a hold of [as sustenance] for their journey. And everyone gathered provisions according to their respective capacity, and they embarked upon the mounts of disunity and dissent; and due to their departing from appropriateness of conduct, they transformed their visual appearances – to the extent that they changed a date-palm tree into a date-stone, and changed a ruby into a stone, and changed the menu of a marriage meal into a [bereavement related] meal served to a group of mourners, and changed virtue into vice, and changed a fine-bred horse into a donkey, and turned a garden into a desolate wasteland, and cleaned out the house-of-eloquence like a bare palm of a hand, and cast it away from [being a source of] pleasure and comfort. Neither their gardens remained [in existence] nor their water-well; neither their lush green meadows nor their freshness; the downpour of harshness started to fall upon their tongues and [a variety of] calamities decimated them, until stagnation and inactivity destroyed their merchandise and its usefulness turned into decay. So, there houses came to look like thieves had robbed them clean, sparing nothing; or the lender was exceedingly harsh

with them [for payback of loan] and cleaned out their house [for debt-recovery] and plundered their town– leaving nothing behind – so they were reduced to being like paupers. And [O reader] you have already heard that the Arabic language was revealed in the earliest [historical] time, and it came from the One-and-Only God the Exalted; and when that era passed, then some dirt and grime got lodged on the extremities of its apparel– thus *Ibri*[58] and other languages are the dirt of Arabic, and the refuse of the nourishing food [that Arabic is]. And Arabic is the first milk that human nature was fed, and it was the first *ach'hwani*[59] which was fed to the Mother of all Creatures [i.e. humanity] by He Who is the Best Provider of Sustenance [i.e. Allah]. And it is to this that He has alluded [Arabic:][60] Who created *qi'yaas* and *ha'waas*[61] and Who

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[58] *Ibri* here refers to the earlier name of the *Ibrani* [Hebrew] language from which the modern word "Hebrew" is derived. [Translator]

[59] *Ach'hwani* is a gruel (mainly consisting of nuts) which is a nourishing soft-food given to women after child-birth. [Translator]

[60] The Holy Qur'an (3:97) Translation: Surely, the first House
founded for mankind is that at Becca; abounding in blessings and a guidance for all peoples. [Translator]

[61] *Qi'yaas*, in Arabic language, means syllogism and deductive reasoning. It also means measurement and quantification. *Ha'waas* means the (five) senses.

repelled the insinuating whisperings of the sneaking whisperer. The First House, i.e. the House of Allah is indeed the one which is located in Makkah– the one characterised by blessing and guidance for all the realms. Thus, the verse (3:97) points out that the Arabic language has taken a lead over all the other languages, and it encompasses all the physical realms. And it is the first sustenance of those who speak: because the house is never empty of an assembly of people and, whether to address various needs or to express mutual affinity, any group of people relies upon verbal articulation; because social intercourse depends on comprehending and causing others to understand, as is not hidden from anyone who is intelligent and discerning. Similarly, the Word of God[62] that: Remember the time when We identified for Abraham, for the purpose of its [restorative] reconstruction, the location [of that House] where there used to be the House of Allah in the very beginning. This statement is clearly proclaiming that Mecca is the first [site of] building in the world. Thus, do not keep silent like a dead person, but be like those who are

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[Translator]

[62] The Holy Qur'an (22:27) Translation: And *remember the time* when We assigned to Abraham the site of the House *and said*, … [Translator]

awake. So, the upshot of the foregone discussion is that Mecca was the [site of the] first building in the world; then the structure decayed due to the ravages of time and onslaughts of calamities. Thus, it inevitably entails that, prior to the existence of any other language, the language that existed was Arabic language: and this is what Allah had taught Adam, and it was with this that [the creation of] man was perfected. Subsequently, this language was corrupted and transmuted, and those [revelationally] illuminated words and phrases were defaced and the perfect [linguistic] system perished, and the pearl that was in [protective] wraps was laid waste. And unworthy people who came afterwards, fell far away from [the original] Arabic and disfigured it, and changed it around, to such an extent that they rendered these [transformed] languages into ‘new’ languages; and very little content of Arabic language remained, and only a small number of people would speak this language in the world, whereas the other people perverted all the words of Arabic from their [proper] places; and they cast away its jewels and gems far from its mines and its habitat. Therefore, it came to pass that those [transformed] languages appeared to be ‘new’ languages [in their own right] in the sight of

the ignorant. And the mantle of precious apparels was taken off from those languages, exposing them as bare-skinned and overtly naked, the sight of which is abhorrent to the onlookers. That is why you observe how these languages are fallen short of a systemic organization, and are deficient in the laws of nature, and are disorganised like the timber collected from different forests, and cast away from each other; and you observe that those are like vagabonds: those have neither an abode, nor a neighbour. And you also observe that their elementary words [*muf'ra'daat*] are dissipated and being disparate from each other, no mutual affinity remains among them; and those are so bare that their blemish and their stain became exposed. And that happened because their systemic-base was lost and their support and mainstay no longer remained in place, and four-legged animals grazed various dialects. And you observe that those [languages] are like a barren land, devoid of any vegetation, and it is like such a fightful forest wherein ghosts [*jinn*] dwell, which is repugnant in the sight of researchers. And the condition of these [languages] has not improved with time, and their offspring did not cut their new [permanent] teeth after their deciduous teeth fell off. But the unjustly inclined persons

deceive the ignorant. In addition, they wasted away the word-lineage of similar words [*nasab-e-muta'maathilah*] and also the mutually resembling actions [*iqdaam-e-muta'sha'bihah*]. So those languages were rendered like there are people of differing opinions, or like rogues who have miscellaneous wishes and who have mutually conflicting desires. Thus it is as if some of those are on a hill-top, supporting their hip-bone with a stick; and some of them are lying in a ditch, as if lifeless; while some of them have lost tracks of what was the reason for which something has a particular denomination [*wajha-e-tasmiyyah*], as if they are afflicted with a swoon, or suffering from apoplexy, or seized by colic pain; some appeared with an ugly shape and form and their face became disfigured, like children afflicted with smallpox – until those who looked at them were repulsed. Some of those [languages] covered their faces with a wrap and due to bashfulness, transformed their outward appearance; and some of those dyed their apparel colourful out of deception, and posed as if they have worn a pallium. And there are some who have retained their genuine shape and form, and the scorching sun in foreign lands and the mid-day heat did not transform their faces and the stormy

winds of disunity did not move their feet; rather, a certain aroma from these lingered on– the wafting waves of which reveal the hidden secret [of their real origin]– and whose fragrance points to the garden of truth, and these are recognized by the spreading of their fragrance; and they are viewed from the perch of their lofty windows, and they draw one's heart like the looks of a handsome person. Albeit, it is true that these [languages] were expelled from their appointed abodes, and were forcibly driven out of their ancestral domiciles, and segregated from their peers; extraneous material was dumped on these in the way soil is thrown [at burial], and they were covered up like dead-bodies, rather these were buried alive. Thus, nobody fed them like a friend; the period of yearning for their [original] homeland [i.e. Arabic] returned upon these; so they got up, determined to uproot the tents of their exile, and they drew up the saddles on the horses of the echoes [from their original homeland, i.e. Arabic]– all this, after these had been like vagrants, they became motivated [to retrace their origins] like friends travelling together. However, the only thing missing was that they were in need of such a man who would be their leader, and without having a guide, there was no way [for

them to achieve their mission]. Thus, I reached them and took a hold of them as one takes into possession one's inheritance. And after the annals of time proclaimed their demise, I pulled these out of their graves; thus it was after a long time that they were able to see their [original] home and met with their own clan and, after these had been imprisoned by a variety of hardships, they came upon their [original] palace. Thus, they were like that friend who was missing and had not been heard from and, after a congregation of mourning that was convened has made a prayerful proclamation of his demise [i.e. *Inna lillah-e wa inna ilayh-e raa'je'oon*]. So, whether I pulled them out like a dead-body, or caught them like a man-slave who ran away from [his master's] home, or I accepted these back into the fold like a person of noble birth who later joined those who indulged in debauchery, or I received these back like a person of high lineage who got astray from his relatives, or like a son who was lost and ran away, or like those children who had drowned[63] [in vices and then resurfaced]. Thus, some of these are those who did not sustain any damage, even as

[63] *Mun'gha'me'seen* i.e., those who drowned; it is a figurative usage for 'those who plunged into, or were immersed into, a variety of vices and then emerged from those'. [Translator]

much as an iota, during the era of their separation, and they returned to their homeland in good health and in peace. But there are some words which were transformed by illness, so much so that they reached the point of being uprooted, and looked like [corpses in] funeral processions, after they had been persons of generosity and munificence, and they came to have long [emaciated] faces after they had been [sparkling] like pearls, and all their beauty and merits vanished, and all their glitter was lost, and after they had been looking like delicately formed and gracefully statured women, they emerged like an old man all whose strength is lost; or they were like a horse that had an impressive trot, or like a fast-pased she-camel who had never suffered any grief because of its having fallen hehind, or like a sturdy she-camel whose pace cannot be competed with. And no one will be opposed to this narrative except one who may be oblivious of reality or may be a liar. So, there is no doubt that the Truth has come to light and falsehood has vanished, and the hosts of the Truth and certainty assailed that of falsehood. This was [a description of] the majesty of the elemental-words [*muf'ra'daat*] of Arabic, but its compounds, even more so, have a grand rank according to those who

have perceptive-knowledge; because when, for some purpose, a mixture of musk and pearls is made then no doubt this compound would turn out to be very potent for repelling diseases. And you know that sometimes an exceptional quality is created in the compounds made out of herbs which is panacea for many kinds of afflictions; then why would the composite of these elemental-words [*muf'ra'daat*] should not be wonderous and amazing, whose rank is high and whose proofs and arguments are luminous, and whose radiance has struck people by surprise, because those structural constructs are [examples of] 'light-upon-light' and represent a key to the hidden secret, and these represent a grand Sign for the seekers of guidance. And the grand stature of Arabic compounds is for this reason that their structures are based on blessed elemental-words– those elemental-words [*muf'ra'daat*] which consist of a multiplicity of word-roots and, in addition, comprise of a perfect wisdom-based system. Therefore, the compounds are infused with numerous meanings due to the [underlying] qualitative influence of such elemental-words. Further, due to the use of *alif* and *laam* [or *al*], *tanween*[64] [or, nunation], and a wide variety of

[64] *Tanween* is an "*n*" sound added to the end of the

arrangement and order, a multiplicity of new meanings are generated. But the other [i.e. non-Arabic] languages and dialects do not possess this rank; and soon you will come to know of their reality and I will soon reveal for you their pebbles as well as their rocks, so that I may invite judiciously inclined people towards the truth. Those dialects are such dialects which have not been granted eloquent articulation and lustre, except speaking in a nasalized manner and ‘smoke’ and fumes. So, I intended to expose their inner reality upon every seeker [interested in this subject], and to make manifest their hidden secret, and to give narrative to the eclipse of their moon, so that the boastfulness of the prevaricators is laid bare. Thus if you do not have faith in the greatness and illustrious status of Arabic language, and you are not convinced of the greatness of its fast-paced she-camel, then you must demonstrate to me a sample of the excellences of the Arabic language, from your own respective languages: and show me their elemental-words vis-à-vis the elemental-words [*muf’ra’daat*] of Arabic, and their compounds vis-à-vis the compounds of Arabic, and their

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word in certain cases; usually it functions and connotes just like the indefinite article "a" and "an" does in English. It is usually translated as "nunation" i.e. making an "n" sound. [Translator]

specimens of perceptive-knowledge *vis-à-vis* the perceptive-knowledge [inherent] in the Arabic language, if you are truthful in your claims.

And what is the quality and worth of life is left, after your experiencing a humiliating defeat, O' opponents! Thus if you have even a modicum of a sense of shame, then get up and jump into a deep well to put an end to your life; and perish like those stricken by shame. But if you are going to get up to compete against me then I offer you that I will pay you five-thousand rupees, on the condition that you will submit your replies under pre-set and agreed upon conditions, and two individuals in their role as adjudicating arbitrators must testify under oath [regarding the observance of such conditions and the contest's outcome], so that my argument-based and conclusive attribution of [the opponents'] culpability is fulfilled, for the benefit of those who are rational and wise, and so that there is no room left for any ongoing objections. And this undertaking would be in the nature of reparations for me to pay, should I be proven to be a liar. So, therefore, rise up to receive this proposed prize money, or at least demonstrate some courage in support your

own respective languages. And you are free to require me to deposit the aforesaid amount of conditional prize money wherever you choose; but if you have any doubts about it, or you are worried [that it may be a hoax] then I will accept any demands that you may make, and whatever conditions you may want to lay down and written up, I will conform to all of that, and if you were to ask me questions for clarification [of this undertaking], I will provide you with satisfying answers, so that you may become fully satisfied and have certainty. And I will conform to whatever your demands may be in this regard, provided those demands are based on justice. And I do not want, at all, to make it onerous upon you; and I am not one of those who rush against anyone with an evil intent; and, God willing, you will find me to be one acting with justice. And I foresee that very soon all tongues will become tied and all whisperings of doubt will be imprisoned, and my argument-based, conclusive, attribution of the culpability [of the opponents] will be fulfilled. And the opponents will flee – and they will be trembling as they flee – after viewing the documented arguments we have; and, by the munificence of God the Exalted, I will chase them and catch up to them in pursuit. They have nowhere to flee even if they were to

gallop away on the slender-backed horses; the I will put further pressure so as to make them run further so that, while fleeing, they end up in a hole. And when I brandished the spear on the adversaries, and brandished the daggers, and darted the horses of death swiftly. And you will see them that they are baring their teeth without laughing. And I have not written this from my own self; instead my God has Revealed it to me, and supported me in my undertaking. So, therefore, my 'self' desired that I may open the seal of this secret, and I may show those aspects of perceptive-knowledge which my God has shown me; and He is characterised by manifest munificence.

The essence of what I have written is that Arabic is the "Mother of all Languages", and is comprised of the Revelation of God, the One of Glory and Honor. As to the other languages, those constitute a few drops from the torrential rain [of the Arabic language]; and whatever they possess that is of less significance, and whatever they have which is of significance, it is from this [Arabic] language. And the Arabic language partitions various matters in terms of composition in such a way that closely conforms to the way Allah the Exalted has created a natural

division in them: and, in this point, there is a Sign embodied for those who have insight and are able to discern. And it courses through every pathway under the same regimen, and abstains from overstepping. And God has saved it from [the prospect of] its house ever becoming restrictively narrow, and has made its house extensively accommodating for the guests who have a natural and moral disposition. Thus it extended invitation to 'guests attuned with Nature' [created by God] for a feast and it prepared fine and attractive food-preparations, and demonstrated that it is among the wealthy and is munificent in giving. Thus, you [O reader!] should not incline towards any lowly and wretched one, and do not turn a blind eye to a transaction involving a loss; will you take in exchange that which is lowly, and abandon that which is good and better? So, do some thinking over this, O ye, the mark of shame of a wild donkey! And search for the pathways of the capable ones; and know that it is a guide towards grand branches of knowledge – without causing fatigue and weariness. Thus, who strove for it, such a one went[65] for gold; and one who distanced oneself from it by

[65] There is profound word-play, in a triple sequence, in this whole sentence: *za'ha'ba* means "he went", and *za'hab* means "gold". [Translator]

breaking-away[66] from it, such a one became content with obscene language and fell into the ditch[67] of those who are the lowest of the low. Arabic is like a beautiful woman who has adorned herself with its systemic perfection, and it has displayed itself with its plenary beauty, and it got up to respond to [and provide for] everyone who asked, to the point that it became manifest that it possesses wealth [of inexhaustible linguistic capacity] and any doubts were dispelled. Arabic is consistently following behind the causes of Nature [which is created by God], and it has made its house quite expansive for that. And it eased up [to resolve any issue] wherever the division according to Nature provided a denouement; rather it picked up and carried the denouement by Nature in the same way as a camel carries a load; and Arabic so flexibly conformed to it that it astonished those who observed this. Thus it is such a blessed tree of which the branches resemble the evenly trimmed and well-groomed hair, and its principles are analogous to a plant of

[66] Similarly, *huj'r* means "forsaking" or "breaking away", and *hoj'r* or *haj'raa'* means "obscene language". [Translator]

[67] Further, *ha'wa* means "to fall down" or "drop down", and *huw'wa* means "abyss or bottomless pit". [Translator]

which the boughs and branches are inter-spliced. And I will not accept that the perfection of the linguistic system of Arabic is also found in other languages as well, or that any language is equal in measure to its forward drive. However, I do concede that, to some extent, every language, among the set of all the languages, consists of some elemental-words [*muf'ra'daat*]. But, those languages are deficient like ravaged and demolished houses; or those are like a dried up and shrivelled tree, of which the owner has despaired of getting any flowers or fruit from. And you will not find any preponderance of elemental-words [*muf'ra'daat*] in these adulterated and transformed languages, except very little, which is insufficient for the important required tasks. And you have heard [in the foregoing] that those other languages were 'within' Arabic in the earliest era; subsequently, after being metamorphosed, those languages exhibited themselves in ugly shapes and forms. It is for this reason that you find them stinking like carrion, and you observe their quiver to be empty like that of the vanquished people. And you find these languages in manifestly abject state: these do not possess any significant stock of word-roots, nor do they have the wealth of

[systemic] word derivation, nor do they have the underlying reason for the naming of nouns the way they are. There words are cleaving to their meaning in the same way as a blood-sucking tick, i.e. those words suck the blood of their meaning, and make those meanings dull, lacklustre, and weak. And these cannot complete the organisation of any narrative, nor can they make any description perfect, by using the linguistic capital from their own home, which they interited in turn. The capable persons within these language traditions do not have the power to write a story, using any of these languages, or to pen an extensive fictional narrative in such a way that their system of elemental-words [*muf'ra'daat*] may run parallel, in lockstep, with their narratives and in every step of the way it may fall right in parallel to its counterpart in the division by Nature. And this statement represents the truth; it is not among trifles. And it is for that reason that I have written this text in Arabic language and have put forward this case like valiant soldiers, so that I may cut off the root of all disputes [in this field]; so that my opponents may ponder over the [stylistic] mantles of these descriptions or, if they represent the truth then let them competitively present a matching example of these texts from their

own respective language. And you have heard already that the elemental-words [*muf'ra'daat*] of Arabic keep on moving in step with the division by Nature, and whatever the natural division has granted, these words provide all that wealth, and place every word on such an occasion which has been required by a situation of need that has arisen, or what the divine attributes has required. And these [elemental-words] do not move about like vagabonds; and these demonstrate the distintions between words in the same way as the presentation of different needs has demonstrated to them. And they reveal all such matters through the system of elemental-words [*muf'ra'daat*] which the Eternal Distributor and Divider [i.e., God] has shown in the mirror of events. Thus it is an example of these aspects that we demand from the opponents to present. And I have not made this statement like the whistle of sportsmen; instead, I have demonstrated it like researchers, and have proven that the Arabic language is like a generous man who has great wealth and, in addition, who is well-proportioned limbs, and of perfectly balanced temperament. The Arabic language is well-informed of [and attuned with] the secrets of Nature and it is a mount for [carrying] its matchless pearls. Thus if you are either adept

in this field or your own language has commensurate capability. So, therefore, O' ye unjust adversaries [in this matter], and O' group of prejudiced people! Present your respective languages [for this competition]; but if you cannot do so – and you will surely not be able to do so – then you should have fear of God, Who humiliates the liars.

Now I will reveal to you the secret of the differences between words, so that perhaps Allah the Exalted may guide you to the path of rectitude and firm resolve, or you may become people who ponder over this. So, therefore, know now that the differences among words are subservient to those differences that are found within the universe; and this is how God, the Best of the Creators, has decreed. But the differences that are found with respect to the creation of the universe and are seen as self-evident in the landscape of Nature, I will now reveal to you an example of that with regard to the creation of man, so that you may comprehend it like those who possess perceptive-knowledge or you may become a knowledge seeker. Thus, you should note that when man was rotated within the stages of creation and brought from the domain of power to the ambit of action, and was fashioned with a

variety of shapes and forms in the perimeter of nature and some forms of creation followed the occurrence of certain others, and there were mutual differences and distinctions among those. Therefore, in this context, several stages came into being which required having their own respective names; so, Arabic language granted these stages their respective names, and perfected its benefaction, as is the conduct of the munificent and wealthy persons. Its further elaboration is as follows: when Allah the Exalted intended to create mankind, He created it from an extract of clay, it was free from all impurities. He named it *Aa'dam* in speech and in writing [or the Holy Qur'an], due to the fact that it was created out of clay and He infused it with the qualities of all the worlds. In addition, He embodied two measures of affability in its natural disposition: firstly, affability towards the material out of which it was created; and the affability towards the Creator, God the Gracious; just as affability in relation to mother and father is found among children. It was for this reason that it was named "*In'saan*" [human]. It is a dual-form of nown, so that forever this word may proclaim these two types of affability [*ouns*]. Then, due to the intention of God, the Lord of Honor and

Glory, the Law of Nature underwent a transformation in such a way that its creation started to proceed through the wombs of mothers. Thus, the first transformation was named the "gushing fluid[68]" and a "semen-drop". And the name given to the second transformation – during which the trace of life progresses – was a "clot[69]"; and the third one, which was of the measure of a morsel, was named "lump of flesh[70]"; and the fourth transformation, which progressed further from a morsel in terms of its firmness, and whose system of creation consisted of grand aspects of wisdom, it was named "bones[71] out of *shapeless* lump", therefore it reached the peak of greatness, prestige, value, and rank; and also for the reason that some of its aspects of creation were based upon [the

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[68] The Arabic expression, *maa'inn daa'fiqin*, means the seminal fluid that alternates between states of progression and retrogression. For instance, refer to the Holy Qur'an (86:10). "He is created of gushing fluid". And *Nut'fah* means "a semen-drop". [Translator]

[69] The Arabic word *'ala'qah* means "a clot", or "thick or clotted blood which clings together". For instance, refer to the Holy Qur'an (40:68). [Translator]

[70] The Arabic word *muz'ghah* means a "lump of flesh", or foetus when it resembles a lump of flesh. [Translator]

[71] The Arabic word '*izaa'man* means "bones" fashioned out of the shapeless lump. For instance, see the Holy Qur'an (23:15). [Translator]

creation of] bones, by the Sustainer of the Worlds. And the fifth [transformation] was named "flesh[72]"because, in Arabic language, *lah'm* means grafting of something, and its *lo'hooq* [connecting with, or coming over, something] when one thing connects to another thing and grafts with it; thus, like clothes, flesh connects to and comes over the body; and also for the reason that flesh connects with tough bones and causes them to hold fast together, and infuses them with the affinity of relatives. And the sixth [transformation] was named "another creation[73]"; and because of its preciousness [*nafaa'sah*] and its ability to permeate within the limbs, it was also named *naf's* [or the individual self]. And then the entire aggregate entity was named "embryo[74]". And when the embryo [janeen] emerged from the mother womb, it was named "newborn baby[75]". And when it inclined towards the mother's breast to suckle, it was named an "infant[76]". And, up

[72] The Arabic word *lah'm* means "flesh". [Translator]

[73] The Arabic expression *khal'qan aa'khar* means "another creation". For instance, see the Holy Qur'an (23:15) [Translator]

[74] The Arabic word *ja'neen* means "embryo". [Translator]

[75] The Arabic word *wa'leed* means "newborn baby". [Translator]

[76] The Arabic word *sa'biyyun* means a young child, an infant. [Translator]

until the end of the period of sucking on its mother's milk, it was named "suckling infant[77]"; and after it was weaned [off from mother's milk] it was named "weanling[78]"; and after a little bit of growth is observed, it is named daa'rij; and when it attains to a height of four '*baa'lisht*[79]' it is named *rubaa'ee*; and when it attains to the measure of five '*baa'lisht'*, it is named *kha'maa'see*; and when all is desiduous teeth [or milk-teeth] gradually fall off, it is named *muth'ghoor*; and when it regrows its real teeth, it is named *muth'ghar*; and when it attains to the age of ten, it is called *muta'ra'a'ra'*, among Arabs; and when it reaches the age when it can have nocturnal emission, it is called *yaa'fe'* and *ma'raa'haq*; and when it achieves the full level of its strength and the peak of youth, it is named *huz'wer*; and between the age range of thirty to forty years, it is named *sha'baab*; the, up to the age of sixty, it is named … and, after that,

[77] The Arabic word *ra'dhee'* means a "suckling or nursling child". [Translator]

[78] The Arabic word *fateem* means a child that has been weaned off the mother's milk as food. Similarly, the word *qa'tee'e* is used for indicating the cutting off of breasfeeding. [Translator]

[79] The Hindi word *baalisht* means the measure of length, using the distance between the thumb of one's open fist with outstretched fingers, to the tip of the little finger (about eight inches or so).

sheikh. Similarly, there is a distinctly different name in the Arabic language for every portion or range of one's age. And when he dies, it is referred to as *al-mu'ta'waffi*: and it is the very same word regarding which a faction of the ignorant ones is still engaged in contention. On the same pattern [as demonstrated above] the is a unique word denominated in the Arabic language to refer to each respective physical state of a human-being. And for everything visible and tangible, there is at least one word in Arabic language which has no counterpart in the realm of any other languages. And when there is no analogue [or, something comparable] then what can be a more conclusive and definitive proof [in favor of Arabic language], if you were among those who see aright? Thus, critically ponder over it and search in the light of the lamps of knowledge-based insight and enlightenment. And if you want to hear from me an example of the factor of 'commonality among languages' then the words "*Umm*" and "*Ummah*" would suffice: this word is common among Hindi, Arabic, Farsi, English, in fact among all languages, and one's experience testifies to it; and root-cause of denomination [*waj'h tasmiyyah*] tells us that this word entered the non-Arabic ['*A'ajami*] languages

from the Arabic language, because the real and genuine ‘reason for naming’ something is indeed found in the Arabic language, whereas in the case of other languages there is pretention and affectation in this regard. This is because the inherent quality of the real and genuine ‘reason for naming’ something is that it must have always remained attached to the object named [under that reason] and must never have got disassociated with it; and also that nobody should ever be able to detach the two; and not even a hint or trace of human affectation may be found in it; and the one who observe it or hears it may exclaim naturally, ‘Without a doubt! This ows its origin to God, the Sustainer and Lord of all the Worlds.’ You must weigh the truth and falsehood on this weighing-scale, and do not tread the path of the fabricators. That is all I wanted to write in this exordium, or introduction; and I wrote this tretise to demonstrate the systemic qualities and organization [of Arabic language]. So you have already come to know about all of this [in the foregoing]; now you ought to benefit from it; and seek insight into it from Allah, and decide on that basis. Further, if the people of this country have not valued Arabic language then it is not a cause for much worry; this is so because their cynosure of

endeavour is nothing except silver, pure gold, and utensils. And when I intended to thread these pearls [of the uniqueness of Arabic] through the string of organisation, it was revelationally put into my heart to order these in the Arabic language itself, and not to destroy their radiance and lustre by writing about them in the Hindi language. Thus, I wanted to present for the grazing eyes the real pasture, which is the Arabic language.

The End–